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THE JAPAN CHRISTIAN QUARTERLY

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An Editorial

Anyone who is foolhardy enough to make an extensive tour of Japan in the summer season cannot but be struck by the present trend toward lawlessness and disregard for the rights of others. Although reserved seats on express trains are not supposed to be put on sale until two weeks in advance, when one arrives at the Tourist Bureau office at exactly nine o'clock of that day one is told that the reserved seats are already sold out. Ticket scalpers run a brisk business in tickets which they have bought up in advance. Travel by bus is scarcely any better, for passengers who stand in line meekly enough until the bus arrives, then scramble wildly for precedence, and the race is to the strong, not to those who stand first in line. Some bus companies have adopted the expedient of issuing numbers with each ticket which determine the order in which the passengers may board the bus; but even then, the lucky holder of a low number may pre-empt all the best seats for his comrades when he gets on.

This apparent conviction that rules are made to be broken if they interfere with personal convenience is only one phase of the general misunderstanding of the function of law and the relationship of the individual to those in authority. The recent scenes of violence in Tokyo are a reflection of this attitude. Granted that they may have been instigated by Communists, if the foundations of respect for law and order had been more secure, the public would not have been so easily swayed. Both the Kishi government and the student demonstrators defied the normal process of law, the former by ramming through the Security Pact in the absence of the full membership of the Diet, and the latter by storming the gate of the Diet building. Even the police, supposed guardians of the law, went beyond their legitimate authority in the methods they used to restore order. It would be no wonder if the impression spread abroad that Japanese society is completely anarchistic.

The causes for this astonishing change from one of the most orderly and unified societies in the world in the pre-war period to a chaotic melange of feudalism and democratic ideas are not far to seek. The first lies in the failure of the schools to instill in the pupils a respect for existing laws whether they consent to them or not. In other words, there is little sense of responsibility for the welfare of the whole as against the temporary convenience of the individual. This is not a surprising phenomenon, however, in view of the fact that Japan has had a democratic constitution for only less than a score of years.

But the second factor in this tendency toward direct action is more serious; namely, that there are defects in the political and social structure which seem to make it impossible for the citizen to make an effective protest by legitimate means. He has no access to the ear of Diet members; newspapers refuse to print any communications except such

as support their editorial policies; and the party in power ignores or seeks to suppress the will of the minority. It is hard for us Americans to realize the utter desperation and frustration of the conscientious Japanese citizen who tries to express his opinions in legitimate ways. The methods open to him are so feeble and ineffectual that he is driven to violence as a last resort.

What, then is the remedy for this lawlessness? Does it not lie in the recognition by both governor and governed that all authority is a divine trust? This means on the one hand that it is the sacred duty of each citizen to exercise his right to vote with considered judgement. On the other hand those in positions of authority should wield their power for the good of society and not for their own aggrandizement. In other words, what Japan needs is an *awakened conscience*.

Parallel with the problem of conscientious rule is that of providing training in citizenship which is based not only on scientific analysis of political systems but also on an emotional loyalty to that which is higher than man. Without this loyalty, I submit, nothing but force will ever rule in Japan.

At the same time we must recognize the need for a drastic reform in the structure of the government so that the will of the people may not continue to be "voiceless", as Kishi called it, but will be given due consideration even when it runs counter to party policies. Finally, we must recognize that no man-made law is without flaw. Only "the Law of the Lord is perfect, restoring the soul." Let us pray for the hastening of the time when that Law will be the law of this land!

E. L. H.

As an evangelistic missionary stationed in Kokura, a great industrial city of Kyushu, the Rev. Keighley has had the opportunity to observe the sufferings of the coal miners at first hand. It is heartening to know that the church is awake to its opportunities and responsibilities at this time of crisis.

Relief for the Displaced Miners of Kyushu

LEONARD KEIGHLEY

The recent crisis in the coal-mining industry of Japan has had far-reaching effects on social conditions in the mining area. The number of those on government relief because of unemployment has markedly increased. Thousands of elementary and middle-school pupils cannot afford to buy necessary clothing and school supplies. Diseases of the skin and eyes are three times as common among miners' children as among the general population. Among both children and adults there is a continuous increase in the prevalence of malnutrition, tuberculosis, nervous disorders, stomach trouble, high blood-pressure, and so on. Government relief funds amount to only Yen 60 (about 16 cents) per person per day. If this amount could be used entirely for immediate needs, most families would be able to manage, but in many cases heavy debts have been incurred because of illness or the failure of small mines to pay back wages. Housing is another problem. Many families are living in old houses that have been left without repairs for many years following the closing of the local mines and the refusal of the former management to accept responsibility for their upkeep.

Under financial pressure the miners resort to the sale of their daughters into prostitution. The girls are lured from the area by "brokers" from Osaka and Tokyo, in the expectation of employment as housemaids or hotel servants, only to become victims of a "white-slave" ring. When visiting the mining villages one is struck by the scarcity of older middle-school age girls. Violent crimes and juvenile delinquency keep the police constantly on the alert.

This is the situation as it now stands. What has the government done in order to meet the need? In 1959 a bill was passed carrying with it a budget of 700 million yen, and providing temporary measures for relief of those displaced through the rationalization of the coal industry with the expectation that the expenditures would be doubled this year. Although this is most certainly a step in the right direction, it must be observed that the rehabilitation and replacement measures mainly affect younger men, whereas the most desperate need is among men over forty who are married and have large families.

In addition to this government plan of assistance, much has been done through the Black Feather campaign, which raised funds to distribute relief goods in large quantities and to pay the expense of moving miners' families from the mines where they have been displaced to a new area where they can find employment. It is hoped that emigration

(especially to South America) may attract some of the displaced families.

It is obvious that relief measures of the nature described above, although they may help to alleviate some of the suffering, cannot provide a solution to the basic problem, which has political and economic implications requiring thorough study and planning. The Labor Unions are calling for (1) nationalization of the mining industry and (2) the formation of national co-ordinated energy policies and (3) supra-national co-operation.

As one studies information from other areas of the world, one thing stands out clearly; namely, that where the crisis in the coal industry has been handled with a high degree of co-operation among government, management and Labor Unions, unemployment and other problems have been minimized. But a much higher degree of co-operation will be necessary if an adequate solution is to be found in Japan. For instance, the recent split in the Labor Union forces during the strike at Omuta, Kyushu, has diverted attention from the real issues to the struggle for power between rival factions. In contrast to this struggle the example of co-operation in the Joban mining area may be cited to show what can be done to discover useable by-products of coal, as a result of which there seems to be no serious unemployment problem in that district.

What is the mission of the church to these displaced miners? There are in all 14 Protestant churches in the Chikuho area, of which four are Kyodan churches. Happily much of the relief work is a cooperative venture. Before looking at the local churches however, let us make clear that the church as a whole is gradually assuming more and more responsibility for the situation. Church World Service, working in cooperation with the Black Feather campaign has, among other things, distributed large quantities of wheat-flour and biscuits. Approximately Yen 960,000 has been raised for relief work by the National Christian Council, much of this in the Fukuoka area itself (Fukuoka 420,000 yen; Tokyo 380,000 yen; Osaka 160,000 yen.) In all, about 60 bales of clothing have been received from different parts of the country. Chapel and other benevolent groups of the neighboring American Air Bases have also given much assistance in money and clothes, etc. Church World Service is operating Milk Centers throughout the area. These centers are operated for a span of two weeks in one area of need. Milk, biscuits, etc. are served to about 2,000 people a day, mostly children. Volunteer help to operate these centers comes mainly from the Chikuho churches. Besides these and other activities of the Protestant churches, the Roman Catholic church is active, having distributed over 40 tons of rice. There is need, and will be for a long time to come, of a continuous and expanding relief programme throughout this area.

The local churches throughout the area have become increasingly preoccupied with the work of relieving human suffering. The pastors especially carry a heavy burden. When relief money or clothes arrive, the main burden for distribution falls on their shoulders. This involves great expenditure of time and energy. The discouragements are many; the spiritual problems encountered in the course of this relief work, staggering. Our pastors are making a special effort, as necessary resources reach them, to assist those that Government relief and Black Feather fail to touch. This often means long walks or bicycle rides

(bus where available and financially possible) into the mountains to outlying communities to seek out these in real need. I have nothing but admiration for these men. The more support that we can give them in prayer, encouragement, and in material resources for the task, the lighter their burden will become: They are, in the course of the task, being led to search out at ever deepening levels the true mission of Christ's church in the midst of a troubled society. Those of us who meet with them often, and work with them, learn much and are deeply grateful to God for their devotion. As the crisis continues to develop in intensity, their task will become even more onerous. Also, their small churches are bound to be affected by creeping unemployment. Nor can they expect relief in their situation in the immediate future. It would be impossible to report all that these churches are doing or hope to do in the future. However, one more thing might be mentioned. With assistance from friends in Japan and Canada, and through sacrificial effort on the part of the local Christians, seven knitting machines have been purchased for the Onoura Church Labor Center, and with three other machines owned by members of the church, are now helping to provide a little income for wives from needy homes in the Miyada area.

In constant contact with misery and despair, our churches, and their pastors, must stand as symbols of hope. The churches are small and Christians few in number. The number of lives that they can be expected to touch may seem insignificant. However, to those lives which they can touch, they must bring hope and encouragement and not seldom, concrete material aid. Where they can, they must help these who now see only darkness to gain new perspective. The situation is not hopeless. Japan's economy today can, with adequate planning, meet the needs of these people. It will take time but it is by no means an impossibility. In this the Church must play its part with every resource available. Christians, be they ever so few, in government, in political parties, in Labor Unions, in other places of influence must make it their job to know the situation and make their voice heard in the places where vital decisions are made. The church throughout the land must increasingly assume responsibility for the support and welfare of Christians who are placed in this area, that they may freely accomplish their mission as the people of God in this place at this hour. This responsibility may well be extended even beyond the bounds of this land, for Christians are one family.

A mere factual report of the hardships of the displaced miners does not give a complete picture. One cannot expect to compress human misery into words. Nor can one express in adequate words the "hope" that must be seen even in the darkest hours. The cry of the human heart will ever be the same. It is not just for 'relief'. Human dignity calls for a solution more satisfying. Man, if he is to retain his dignity as man, must be able to work and to make his own way in life. In the situation that we have been describing, no solution will be adequate that leaves large numbers still dependent on 'relief'. The problem is essentially an economic and political problem to be faced squarely and solved by the nation. If ever a problem called for social responsibility on the part of government, management and labor, this is it.

However, until the solution is found, the Church must bear its witness in the midst of

considerable human misery. The responsibility for this witness obviously lies not alone on the shoulders of those Christians most deeply involved; it is a burden we must all share. Most of all we seek your prayers. Remember the many who are in need, especially the children: Pray for those in government, management, and Labor Unions who must seek and find a solution: Material aid (money, clothing, blankets, etc.) can be given through Church World Service or directly through the churches. Encourage Christians you know here in Japan to get in touch with churches and individuals in the mining area. No one can measure the 'lift' given by the knowledge that someone at this moment is praying; by a 'LOVE' letter of encouragement from a fellow-Christian or even an occasional small 'LOVE' parcel. Let us make it abundantly clear to those who stand 'in the midst' that they do not stand alone.

Physically Handicapped Welfare Law

Ten years have elapsed since the promulgation of the law to assist the physically handicapped. Enacted in April, 1950, the Physically Handicapped Welfare Law was launched with a budget of ¥132,280,000 for the purpose of aiding some 800,000 physically disabled people in the country.

After ten years, the budget has increased to ¥752,036,000 for fiscal 1959 law has likewise. The number of persons enjoying the benefits of the law has grown from the 121,072 in 1950 to 730,231 as of the end of June, 1959.

The law for the physically handicapped stipulates the following benefits: (1) Reduction on fares in the National Railways, (2) Reduction of taxes, (3) Exemption from radio and TV charges, (4) Priority in the issuance of license to operate tobacco shops and stores, etc., and (5) Medical treatment at nominal charges.

There are a total of 42 Government and public operated rehabilitation centers for the physically disabled in the country with accommodation for a total of 1,640 persons.

Rehabilitation centers exclusively for the blind total five, including three Government-operated facilities. The total number of the blind accommodated is 790. There is another Government-operated institution for the deaf and dumb accommodating 100 such unfortunate persons.

For the benefit of physically handicapped persons who have difficulty in finding employment, a total of 33 training centers has been established throughout the country, 23 of them Government-operated, which provide necessary vocational training to accelerate their chances of obtaining jobs.

Public Information and Cultural Affairs Bureau
Ministry of Foreign Affairs

During her extended leave in the United States, Miss Jones has been continuing her research in sociology and theology, with a view to increasing her usefulness at the Hiroshima Christian Social Service Center when she returns this fall.

*Since this article also deals with the **burakumin**, we shall omit the third in Edward Daub's series of studies on that problem and look forward to its appearance in the January issue.*

The Hiroshima Christian Social Center

MARY F. JONES

You are cordially invited to be present at the dedication of the new building at Fukushima Cho, Hiroshima, November 7, 1936, at three o'clock. The guests of honor expected are: Dr. Toyohika Kagawa; Bishop Arthur Moore; Mrs. Alice St. John, principal of the College of Nursing, St. Lukes Hospital, Tokyo; and Mr. Yoriichi Manabe, head of the Department of Social Welfare of the Japan Methodist Church.

Weyman C. Huckabee
323 Zakoba Machi
Hiroshima, Japan

So read the invitation to the dedication of a public health center in Hiroshima for the people who were at that time called *Suiheisha*. The story of the Hiroshima Social Center is the story of people who have felt called to witness "where cross the crowded ways of life." "The cries of race and clan" which they heard came in the voice of a minority group of former outcasts, known up until early Meiji times as *Eta*. In answer to the call of this segregated minority there has been a combined effort of Japanese Christians and non-Christians and missionary personnel, who since 1922 have cooperated in a community project of service and witness to the people of the* Buraku, as they are now called.

But we must go back to the important year of 1922, some 14 years before the formal opening of a public health center by Weyman Huckabee. At that time, a missionary teaching at Hiroshima Girls' School became interested in work with children in the slum area, formerly a segregated village of five thousand *Eta*. The vision and calling of a single individual to step out of the well trodden path and go to the neglected and unloved is a pattern which is at the heart of many areas of missions. It is a seed which is planted and nurtured and which others in years to come can continue to develop and expand into ever fuller growth. Such was the vision and inspiration of Miss Janet Miller, the missionary teacher at the Girls' School. Her early efforts to secure financial assistance were discouraging; but finally, on receiving her mother's engagement ring as a gift, she was able by selling it to get enough money to buy a lot and construct a small Japanese hut; and thus a program of social service was initiated among the segregated of Hiroshima.

The *Suiheisha* movement had at that time received several set-backs, and public opinion

* See articles by Edward Daub in April and July issues of JCQ.

was still hardened against the former *Eta* as a class. Miss Miller and her associates found work among these people extremely difficult. Some five years later a group of missionaries became interested and added, with the aid of the mission, an inexpensive building which provided an auditorium and a residence for a Japanese worker. The program from this time until 1934 was composed mainly of a Sunday School, public meetings of a religious type, special club-work among young men, a library for children, and occasional relief for poverty-stricken families.

Community health service was the emphasis when Weyman Huckabee became director of the Center in 1934. With slowly growing financial means, he was able to expand staff, program and equipment. A nursery-school program was developed which included activities for mothers, clubs for boys and girls, a public bath for primary-school children, playground equipment, and a new wing and clubroom added to the building. Capable staff, so all-important to any successful institution, consisted of a public-health nurse trained in Tokyo and at Columbia University; a practical nurse from St. Luke's; a kindergarten teacher; an evangelistic worker; and three others for janitor-work and assisting in various ways.

Typical of Weyman Huckabee's vision of the scope of the task and his ability to organize, was the transfer of the public-health center in Hiroshima City to the rural area of Miyoshi. This involved the time-consuming task of soliciting funds and procuring land; and in Miyoshi, Buddhist opposition was more powerful for a time than in Hiroshima. However, in April, 1939, 120 children came to the opening day of the kindergarten-nursery school in rented quarters.

Of the utmost importance, it seems to me, are those volunteers who stand by and give the community cooperation so much needed in this kind of project. Unfortunately I do not have access to the names of all those who gave their support but the following will be especially remembered for their work, either as staff or volunteer: Mrs. Kawagoe, Mary Finch, Van Harbin, Mrs. Masuda, Rev. Tagawa, Peter Niwa, Abe San, and Negoro San, a nurse from the Red Cross Hospital of whom Weyman Huckabee writes, "She was Buddhist by faith, but in spirit one of the finest Christians I have ever known."

The Second World War and related events interrupted with tragic decisiveness most of the work of missionaries in Japan. The story of the present Christian Social Center in Hiroshima began when another missionary,* teaching at Hiroshima Girls' School in 1949, first learned that there was such a thing as a former outcast group which were the victims of a major social evil throughout the nation known as *Buraku Mondai*. During her J-3 term at the Girls' School, she envisioned the rebuilding of the Center, which had been destroyed by the A-bomb. Mr. John B. Cobb, Miss Margaret Billingsley and Mr. T. T. Brumbaugh cooperated in making the new Center a joint project—the land having been the property of the Shadan of the Methodist Church South, and the cost of the newly proposed building and budget being assumed by the Women's Division of Christian Service. This time finance was not a problem, but repossession of the original site presented a puzzle that was to

* The author, Miss Mary Jones. In her absence on leave Mrs. Clea K. Merrill and Miss Louneta Lorah have been in charge at the Center.

take over three years of baffling negotiation to solve. The squatters who had taken over had their rights and could not be moved. Another available site proved to be too near the non-*Buraku* area and the 'boss' of the area said bluntly, "We don't want you to build here because it will bring the *Buraku* children too close to us." Finally, through the continued good-will and cooperation of the mayor, the social welfare department and the prefectural land-office, a site was made available and the new Hiroshima Christian Social Center was finished in April, 1958.

The present program of the Center is built around two parallel aims which are at the heart of its reason for existence. It is (1) a project which provides services to raise the level of living in an underprivileged area, and (2) an active integrative agent with a program planned for direct encounter with the forces of ignorance, pride, or misunderstanding which continue in devious ways to cause discrimination against the *Buraku*.

With justifiable pride, it may be said that the program as begun was planned and carried out along lines of quality—not quantity either of large numbers of people nor sensational programs. The people of the *Buraku* especially need to learn the meaning of acceptance and individual responsibility. The day nursery takes only 30 babies (six months to three years of age but the home visits, consultations at the Center, and the weekly parents meetings are planned so as to provide contact with and assistance to the family as a whole—in nutrition, budgeting, child care, birth control, school problems, recreation and spiritual growth. Most Japanese institutions of this type with six nursery workers would be caring for at least three times as many infants. Are we justified in insisting on quality and small numbers in a situation where the demand says only, "All I want is a place to leave my child so he will be safe while I work"? So far we have held to the idea of thoroughness and adequate time for personal contacts.

Because of the particular needs of the children of the *Buraku* we insisted from the start on emphasizing education throughout all facets of the program. Those who have not worked closely with the *Buraku* will not be aware of the feeling of a *Buraku* (resignation) which is held by most adults and internalized by the children at a relatively early age. Absenteeism is rife because parents see little benefit from or meaning in education. This is quite understandable when it is the educated who still reject them and still discriminate against them in job-getting and marriage. Therefore, the after-school study program has from the start been one of the most hopeful signs that these children will respond to the love and interest of dedicated workers. From a beginning group of 8-10 who drifted in a few times a week, there is now a regular group of some 40 who come for supervised study after school. This success is largely due to a gifted young Christian woman, a graduate of Seiwa, who knows how to work with children.

At this point it might be well to make a plea for mission boards to restudy the allocation of scholarship funds. Study in the United States presupposes fluent use of English, and thus eliminates a wealth of potential in brilliant young Japanese who will never use English well enough to study abroad. Unfortunately privilege and preference sometimes enter into the selection of overseas candidates. Thus some average candidates have the

chance for three to five years study abroad while non-English speaking students often go begging for even a tuition-scholarship in a Japanese college. With a school like Doshisha available there should be a full quota of students training for social work. We cannot answer the needs of social work by trying to train high school graduates "on the job" at our centers.

Space permits only a listing of most of the Center's program—classes in cooking, sewing, health, *Kokugo* (national language and literature) for unlettered adults, movie hour, discussion groups, Bible study, teen-age clubs and chorus. On Sundays our chapel is rented by members of the Fukushima *Dendosho* (preaching center). Here they hold Sunday School and an adult church service. Several of the Center staff have always cooperated as volunteer teachers in the Sunday School program for 70 children, and the adult worship service of over 30 newly-baptized members. The usefulness of the Center as a hostel has proved itself by the number of groups taking advantage of the inexpensive service. Our largest group consisted of over sixty ministers; the Hiroshima Women's College choir has used it for a weekend workshop; and various *Buraku* groups have also made use of its hostel facilities. Here it must be reported that the Center is criticized by some of the *Buraku* leaders for failing to make its facilities available to community groups on Sunday. The question again arises, is the Center making a mistake by not recognizing the specific needs of the particular facet of the culture with which its work is mainly concerned? What is the true meaning of the Sabbath?

The second parallel aim of our work—that of acting as an agent for direct encounter with the forces discriminating against the *Buraku*—is the main way in which the Center differs from the previous social work done in Hiroshima. The program includes a Human Relations Department whose task it is to bring various groups together in open and frank discussion about the causes, present situation and problems of the *Buraku*. Two years ago, working through the Social Committee of the *Kyoku* (diocese), the Center suggested that the Kyodan take some formal action as to the church's stand in relation to the *Buraku Mondai*. As a result Professor Itō of Doshisha Sociology Department and Reverend Nisimura were commissioned to investigate this matter. Since then both of these men have taken an active part in supporting the aspirations of the *Burakumin* this was a most appropriate choice. Our Human Relations Department now has regular correspondence with 15 churches which receive literature and suggestions as to ways of contact with the nearest *Buraku* areas.

Contact with the secular community gives us even more freedom to witness to the power of love. Two years ago we were asked to participate in the two-day Human Relations Seminar held by Hiroshima University. A thirty-minute speech presenting the motivation of Christian love in opposition to utilitarianism was a big challenge to a first timer, but held great rewards. To be in open conversation with Shintoists, Buddhists and Humanists about the rights and responsibilities of man was a great opportunity for Christian witness. Typical of the activity of the Center in this integration effort was the conference sponsored last July 6th and 7th. It is significant that it was not simply a conference of Christian leaders, but included Mr. Arita, the leader of the Hiroshima Prefecture *Buraku*

Kaiho Domei (League for Emancipation of the *Buraku*); Prof. Imabori of Hiroshima University; and Prof. Itō of Doshisha, as well as 27 Christian ministers and laymen with 70 other interested participants from the neighborhood.

Our volunteer workers' program is handled under the Group Work Department, but theoretically it is a part of the 'integration' aspect. The majority of our volunteer workers are not from the *Buraku* area; they are from the Y.W.C.A., the high school and college of the Hiroshima Girls' School, the churches, Hiroshima University, and various secular groups such as the *Tomo No Kai* (an association of women). Some parents refuse to let their children come to the Center; some adults also refuse to come. But here is an instrument whereby those discriminated against and those who discriminate can come together in a meeting which will bring about greater and deeper understanding of varying attitudes.

One of the most significant activities of the Center in its secular aspects is its co-operation with a private scholarship organization called *Ichi Baku Kai* (One Grain of Wheat). This group was formed while I was in language school in Kyoto in 1955. The plan was to ally leaders of both *Buraku* and *non-Buraku* for the purpose of raising money to provide higher education opportunities for children from the *Buraku* who were outstanding in their work in the junior and senior high school but would be unable otherwise to continue study. The membership of *Ichi Baku Kai* is composed of some of Kyoto's outstanding leaders in education and social work, as well as housewives, shop-keepers and teachers. The genuine interest of the mayor of Kyoto* in our efforts for the *Buraku* resulted in monies set aside for these scholarships. This together with funds the members continue to solicit has enabled us to help nearly twenty students through high school, two of whom are now in college. A branch of *Ichi Baku Kai* organized in a similar way was started in Hiroshima in 1958. This we believe is an effective way to build enlightened leadership potential so greatly needed within the *Buraku*.

There are at least two factors which make social work in Japan a necessary field of concentration and continued effort. The first is the changing scale of values—if not an outright conflict of values. The second is a cancerous growth of class prejudice which continues to discriminate against the people of the *Buraku*. For the first factor, sociologists in Japan will be our best source of help and information. The second factor is one which Japan shares in common with every other country in the world. It seems impossible to outgrow old prejudices simply through modern education, belief in a religious faith or the promulgation of a new constitution. There is the stubborn fact of the sin of pride in the human heart which can only be overcome by something beyond any one particular organized religion. It comes when a man meets and fully accepts another as his fellow human being. A full giving and a full accepting is what Martin Buber has called the I-thou "relationship"—and in the meeting God is known. Is this what Jesus meant when He said, "He who hath seen me has seen the Father"? This loving power of redemption we call "the Christ."

* A Christian who has taken an active part in many social reforms, such as a campaign against public drunkenness.

Whether or not Buddhists call it Christ, they are visited by a God they do not know and cannot name, but the end is that their lives are transformed.

Syncretism is a problem on the level of religious faith more than on the level of love. The creed of my faith says, "I believe in God the Father, Almighty, maker of heaven and earth and in Jesus Christ..." No other religion says this, and as a member of the Narrow Gate, I cannot compromise this belief. But love allows, even demands, that I as a person mingle with the world, become friends with those who do not espouse this creed. For this same reason the service institution of the church should not be under ecclesiastical control. Organizationally, social institutions may for a time have to remain with the overall structure of the church, but as institutions they do not belong and cannot belong to the same classification as the church. The church with its demands on membership regarding worship and the sacraments represents a unique and selective aspect of the Christian community. This function of the organized church is of supreme importance to us as our main source of spiritual sustenance. But our service institutions cannot operate by the same membership requirements as does the church. Nor are our aims identical. The task of a social center is not the administration of sacraments nor the preparation of persons for baptism. This does not mean that the same Spirit is not at work in the service institutions as in the church. Indeed, the service institutions are the "salt" which Jesus prescribes. The task of Christian social work institutions in a non-Christian culture, then, is to make sure that they *are* the salt of the earth, wherever they are engaged in witness—by the high calibre of their programs, through the use of professionally competent staff, by opening their doors to membership for all, by taking both initiative and leadership in the engagement with the secular world in matters of social uplift. D. T. Niles has pointed out that the function of salt is not the function of leaven. Salt is not expected to turn everything into salt, but to add flavor and zest. Just so Christian service institutions should continue to have a direct and intimate contact with the secular world, as through their varied programs they witness to the love of God in Christ.

Help for Mentally Retarded

To assist feeble-minded persons in the country, the Mentally Handicapped Welfare Law was promulgated on March 31, this year.

According to the new law, the prefectural governors and municipal mayors are responsible for the extension of protection and assistance to the mentally handicapped,

But the actual welfare work is carried out by the 1,100 welfare offices scattered throughout the country which have been established in each district where the population is more than 100,000.

Each prefecture will also establish vocational centers for the training and guidance of mentally handicapped persons, according to the law.

The funds necessary to implement this law will be shared by the central Government and the various prefectural administrations.

Public Information and Cultural Affairs
Ministry of Foreign Affairs

In the past year a series of natural disasters has given Japanese Christian young people both stimulus and opportunity for service. As Associate Secretary of the Kyodan Youth Commission, the author of this article has an intimate knowledge of the Work Camp Program.

Japanese Youth in Service

RENDELL A. DAVIS

One Sunday morning in October, 1958, thirty young people gathered for worship in the room in which they had been sleeping for a week. Before them on a makeshift altar was a mud-caked cross, fashioned from the driftwood so familiar to them at that time. The room was the second floor of an inn still standing in the flood-stricken town of Nanjo on the Izu peninsula; nothing much was left of the first floor, for the water had risen to the ceiling with unbelievable power and speed and carried out nearly everything with it.

The young people ached in every muscle from a week of heavy digging for long hours. Their clothes were spattered with the mud from which nothing had escaped. But the worship in which they participated that day was far from perfunctory; rather it grew out of the long hours they had spent the previous evening in discussing how they would spend that Sunday in a manner consistent with the entire effort they had been making since their arrival.

The first question concerned the over-all program for the day. Should they rest from their week of digging? Should they attempt some form of road-side preaching? There was no Christian Church in Nanjo, but should they go to a nearby town to participate in a full Sunday's activity in a church there? There were supporters of each idea, but objections were also raised. To rest while the rehabilitation work went on would be somewhat less than loyal to the thousands of non-Christian workers with whom they had shared the task. To preach for decisions would imply, in the situation, a "selling of the faith"; the witness they were making was one of shared service, and they wished to be consistent in this effort. To take even a day away from the people of the community they had come to serve, whose suffering they had come to share, seemed like an escape. Thus by unanimous consent, the day began with an early morning worship service, a period of religious teaching through *Kami-Shibai* (picture drama) for the children for whom some of the young people had been caring throughout the week. And then all went back to work.

The form of the worship service was built around the sacrament of Holy Communion, but without the distribution, of the elements of bread and wine. The idea was that the work in which they had been participating was a part of God's work in Christ. God was in and was Lord of the entire reconstruction effort working through those few who knew him and through the thousands who did not. Thus, in a sense, the work of the young people was a symbol of something of greater significance and purpose—in a true sense a sacrament. Thus, at the time of the "offertory", shovels and picks were brought forward

and laid reverently on the altar before the cross. And in the prayers of consecration and oblation, the minister read;

... and we most humbly beseech Thee, O merciful Father, to bless and sanctify with Thy Holy Spirit both us and these implements of our labor, that the work we do may be the work of Christ in the world. And here we offer and present unto Thee our souls and bodies, to be a reasonable, holy and living sacrifice; and we beseech Thee mercifully to accept this our sacrifice of praise and thanksgiving, as, in the communion of all the faithful in heaven and on earth, we pray Thee to fulfill in us, and in all men, the purpose of Thy redeeming love; through Jesus Christ our Lord...

This was a "Work Camp". It was a slight departure from the usual pattern, but it shared many of the common elements of most camps—a spontaneous response and witness in service to the needs of the world; an exceptional fellowship in work that was a reconciling force between persons of varying denominations, nationalities, social classes and vocations; and it provided an extraordinary religious experience in Christ for all who participated.

The Work Camp Program

The history of service projects for youth and others goes back to the earliest period of the church, but the "Work Camp" program in its present form is a particular phenomenon following World War II. In the midst of the post-war reconstruction efforts, young Christians, quite spontaneously at first, stretched their hands across the boundaries of denomination, race, nationality, and class to participate in and witness to God's work of healing, binding, and reconciling the wounds of war. These communities of self-giving service became known as "Ecumenical Work Camps"; they were soon taken up into the central program of the World Council of Churches as joint projects of the Youth Department and the Division of Inter-Church Aid (administrated by the former and financed by the latter). Japan was the first country in Asia to enter this movement in 1949, and has sponsored one or more camps annually since then under the auspices of the NCC Youth Department. In addition, work camps have been sponsored throughout Japan by local groups for their own constituency—by student centers, campus groups, and denominational and church fellowships.

Success!—and Problems

There is no doubt that the Work Camp program succeeded. The entire Church has applauded it (if sometimes from afar) as a worthy effort for youth. It has often become the central (and sometimes *only*) task of Ecumenical Youth Councils throughout the world. The Work Camp budget of the World Council is larger than all the rest of the budget of the youth Department; the same is true of the NCC Youth Department in Japan.

But in recent years some doubts as to the direction the movement is taking have begun to be raised by some of its most ardent supporters. "Work Camps are now *popular*—and thus are losing their value," said one delegate to the Asian Work Camp consultation at Guntur, India, in 1957. By this he meant that Work Camps in Asia, and perhaps throughout

the world, are losing their original spontaneous motivation in favor of an interest in themselves as successful projects. The Church has perennially found that when it gives and serves in self-denial, it has often received—and so it has been in this program. Those who participated found new depths to their Christian experience, new joys in the fellowship of like-minded brothers, new responses from people for whom old methods of evangelism were no longer effective. Thus, the work camp became popular! Young people began to participate in order to gain experience. Others were sent by pastors, parents, and friends with the idea that the camps would be “good for them”. Churches applied for camps in their areas in hopes that they would gain prestige in these communities as an aftermath. At the same time some of the more obvious social needs of the post-war periods began to give way to new periods of prosperity where community needs were not always so clearly marked. Therefore work projects often began to shift from community service to “do-it-yourself” jobs in church buildings and playgrounds.

Another problem has arisen in recent years in regard to the composition of work camp participants. Recently students have been finding it easier to secure profitable work for their summer vacations, and are therefore less inclined to give four weeks to a camp for which they must pay their own living and travel expenses. Thus, recruiting becomes more difficult, participants are often limited to the more well-to-do, or to those who seek a work-out in English conversation or to the aforementioned young people who are sent because they “need it”. This in turn weakens the “ecumenical encounter”.

These trends do not discredit the Ecumenical Work Camp program. Leaders are well aware of the problems and are working hard to solve them. At the same time, the process of re-evaluation has resulted in some exciting new directions for work projects which have, to some extent, recaptured some of the original spirit of the program.

The Disaster Camp

One of these efforts was expressed in the project described above which followed the flood of the Kano River on the Izu peninsula in the fall of 1958. Within a week after the disaster, in cooperation with Japan Church World Service, young Christians joined in the task of digging out the tons of mud and debris that overlaid the towns in the river valley. Milk and bread stations also were set up; nurseries were provided for children whose parents were trying desperately to rehabilitate their homes. Some two hundred youth participated over a two week period in a program which took a somewhat different form from the regular summer projects.

For one thing, *work* was the only objective. The spirit of the camp was to do everything possible to rehabilitate the area with the utmost urgency and speed. Thus, apart from worship every morning and evening, there was no effort toward a scheduled program of study and discussion. Yet, the interesting result was that in the evenings as groups sat around before bed-time, the informal discussions took up the very topics and questions that previous work camps sought to raise, but this time in a more spontaneous yet critical way. What is Christian unity and reconciliation? What is Christian work, service, and witness?

What is the Church's mission? These questions arose in the natural attempt to put meaning into each day's effort. Some of the answers can be seen in the worship service described above. Whether one likes their solutions or not, it is impossible to doubt the sincerity of their approach and the existential atmosphere of their discussion.

Secondly, anyone could participate for as little as four days (some stayed for the two week period), and minimal expenses for food and lodging were carried by JCWS. Young people paid for their transportation to the scene, but this expense was small enough so that many participants who had never before been able to go could take part in the work camp program. For example, many theological students, whose summers are usually taken up with field work, were able to come.

Thirdly, although baptism was not a prerequisite for participation, the project was explicitly designated as a "Christian effort". Thus, if a non-Christian participated, he did so not so much in order to be *shown* what Christianity was, but; rather he simply *identified* himself with the Christian mission from the beginning. The result was more of a facing out toward the task to be done, and less of an introspection about the camp life itself. This also allowed for informal discussions to move more quickly from the problems of personal conversion into the nature of the Church's calling in this world. This in turn was felt to make for closer unity and a more fervent dedication to the work.

Fourthly, the emergency crisis created a situation in which the young people were able to enter into the lives of the residents in the area in an unusual way, to share their suffering and their common task of reconstruction. Into this camp, a second service team was sent into one of the towns the following summer, with astonishing results. Although previously there had been no Christians in the town, although the Christian youth were only a handful of those who came to help, and although there was no preaching or evangelism in the usual preconceived sense of the term, the townspeople were so impressed by the campers' spirit of service that the town council asked for a church to be built there so that the entire community might proceed in their daily life and in the continued reconstruction in the same spirit as those young Christians who came to serve. Furthermore the council offered premium land for this purpose at a ridiculously low price.

Since the Izu experience, other disaster projects have been undertaken, first in Yamanashi prefecture in the summer of 1959, and then in the large-scale program which followed Typhoon Vera in the Ise Bay region in the fall of the same year. Both of these were continued in the same spirit that was shown at Izu, the latter involving thousands of young people from all parts of the country. Both have produced the same results in the areas and in the lives of those participating.

A Continuing Work

Propelled by these experiences, and by the continuing need in the Ise area, the Youth Commission of the Kyodan, beginning in March, 1960, launched a continuing full-year program under the direction of a full-time director, opening the way for Christian young people to participate whenever possible for limited periods, with financial arrangements consistent

with their means (food and lodging are provided, transportation is carried by the participant). Most of the work is centered in the rural area southwest of Nagoya, which remained under sea water for three months and will not be ready for full cultivation for several years. The work is being planned in consultation with local authorities, with priority given to serving where the community expresses its needs, and has consisted so far in the rehabilitation of buildings, cooperation in the process of rinsing the land of its embedded salt content, reconstruction of dykes, nurseries, etc. As of this writing, it is impossible to know the exact extent of participation over the year, but the present forecast is for the contribution of at least 7000 man-days of labor.

Already this project has caught the attention of the entire Church world, and discussions are in progress with the prospect of its becoming a continued center for international participation, somewhat along the lines of CIMADE in France and others.

At the end of the one year project, depending on the continued need in the area and on available finances, the Ise Bay project may be extended in time. In any case, it is the hope of the Kyodan Youth Commission that this will be only a beginning for a continued central concern for service projects in broader areas throughout the entire Japanese Church. Certainly, after these experiences, this Commission will continue to seek for opportunities where such efforts will be at the heart of its program.

One must recognize the limitations of the disaster project and of the continuing program in Ise. In short periods of work there is not the opportunity for the depth of fellowship and service provided in the camps of longer periods. There is considerable confusion in organization and schedule when one is seeking to meet the need of one particular hour in a fluctuating situation. On the other hand, this is exactly the kind of situation where the necessity for sensitivity to the world's need often gives a far more convincing type of witness.

In general, work camps of all types continue to be a part of the Church's front-line of witness. It is important that both the young people who participate and the Church at large consider this activity not as a nice little pastime to keep our youth busy and out of trouble, but rather as an integrated part of the entire Church's task. In a sense, the work camp in our time may be one of the Church's finest efforts in "pioneer evangelism"—a prophetic image of what the Church should be in its essence as a servant to the world which God has created and loves in Christ.

This sermon was delivered at the monthly English worship service held for missionaries in Sendai, but it speaks to the need of each one of us for greater power through faith.

“He Is Able”

T. W. LIVINNGSTO

And now—unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us. Unto Him be glory in the church by Christ Jesus throughout all ages, world without end.

And now unto Him who *is* able. Truly, Jesus Christ is able to do exceeding abundantly above all that we ask or think. *He is able to create.* We have known this fact for a long time, but it is driven home anew as we watch each spring come to the earth. Looking through the blossoms, across a lake or toward the majesty of a mountain peak “we stand amazed at the presence of Jesus the Nazarene”. Or, in the stillness of the night, we have gazed upward in prayer and have echoed the psalmist’s words, “When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained. What is man that thou art mindful him, or the son of man that thou visitest him?” (Psalm 8:3-4) Yes, “fair is the sunshine, fairer still the moonlight and all the twinkling starry host”, but “Jesus shines brighter, Jesus shines purer than all the angels heaven can boast.” We know that he is brighter, that he is purer, than all the glories of Creation because he *has visited* us and we know that *He is able to love.*

That he is mindful of us, that he has emptied Himself of glory to come and share our experiences with us, that He gave His life freely so that we, unworthy as we are might have life is indeed love exceeding above all that we could ever ask or think. This love of Christ is so far beyond the power of our human minds to comprehend that all of us have found ourselves at a loss for words as we have sought to give an adequate explanation to some student who has come to us seeking test-tube answers to his penetrating questions. There was once a man who could never match wits with such a student, and yet in the solitude of his insane asylum cell he became as a little child and plumbed the depths of God’s love. These words were found penciled on the wall of his cell.

Could we with ink the oceans fill,
Or were the skies of parchment made,
Were every stalk on earth a quill,
And every man a scribe by trade,
To write the love of God above
Would drain the ocean dry
Nor could the scroll contain the whole
Though stretched from sky to sky.

No, we cannot find expression for this love, but we can find expression for what this love has done for us. It may not be in the profundity of a Baillie, Barth, or Brunner, or

even in the lucid simplicity of C. S. Lewis or Elton Trueblood, but each of us here can say "One thing I know. Once I was blind and now I see."

Jesus Christ is able to save: "He is able to deliver thee. He is able to deliver thee. Though by sin oppressed, go to Him for rest, our Lord is able to deliver thee". Because he has been able to cure the cancer of sin in our own souls and open the doors to a new life, we believe with all our hearts that he is able to do the same for the people of Japan. He came to seek and to save. As the Father sent Him, so He has sent you and me. We are here as Ambassadors for Christ, God making his appeal through us in order to seek and to save that which is lost.

He is able to use us. What a glorious privilege it is to be an ambassador of the king! We read a lot about ambassadors in the newspapers. Let us never forget that we are truly ambassadors, not of any earthly potentate, but of Him who is able to do exceeding abundantly. He takes our feeble attempts to serve him well, and magnifies them immeasurably until they can be used to accomplish His will.

We have seen him graciously give to us opportunities for witnessing which are so amazing that we can never believe that it was mere coincidence. You have all had experiences similar to the one we have had with a young man who came to our house for an hour each week for English conversation. We waited for three months hoping that he would show an interest in more than just English practice. Finally we gave up hoping and began praying. We felt sure that the next time he came, we must take some straightforward action which would make him face the claims of Christ before he left for study in America. Waiting for him to come that next time, we were all worked up inside. Desire to speak boldly and pointedly to our friend was mixed with an equal desire to do nothing which would offend him or force open an unyielding door. Imagine our surprise when he arrived, and hardly waiting to sit down he began to ask questions about the Lord. All of our misgivings vanished. This was all the handwork of Him who is able to prepare the soil for our planting.

Yes, He is able. But, as we look at the masses around us, as we daily rub elbows with literally thousands of souls who do not know Christ, as we read the newspapers we are sometimes tempted to question His ability. Without discounting in any way the immeasurable worth of one person, we still cannot forget the fact that we have scarcely scratched the surface of the job to be done. If He is really able to do exceeding abundantly above all that we ask or think, then, we might be tempted to ask, why doesn't He use us to bring immediate results.

Paul reminds us that Christ is able to do these things *according to the power that worketh in us*. And what is the power that worketh in us? I know that in my own life, the power at work is too often just plain nervous energy rather than the Spirit of the King of Glory. I make my plans and offer a prayer as I dash off breathlessly to meet an appointment, and assume that because I have been called by God, that these plans are His plans. Whenever I consciously pause in my feverish activity and truly seek God, I hear Him saying, "Let not your heart be troubled", (John 14:1) "My grace is sufficient for

thee" (II Cor. 12:19). But then if I do not see results within an hour or so, I shift gears and grind away as though the Kingdom of God were solely dependent upon the number of miles I cover in a day.

What is the power that brings results—timeless results? Remember with me the little group gathered that spring day on Olivet. The days of healing and teaching were behind, so also the climactic days of the passover and the Crucifixion. The glory of Easter was fresh in their minds. And now they sensed that their master was about to leave them. He would come back again, but in the meantime the work which He had begun was to be entrusted to them. What then would be His parting words? All ears strained to catch them. First a ringing "Go ye" and then "but tarry ye—until ye be endued with power". (Luke 24:49) Imagine the impulsive fisherman saying, "What? shall we tarry when the world is dying? Don't we know enough now?" And then the quiet voice, saying "Yes, you have the knowledge, but knowledge is not enough. You must have power. And you shall have it when the Holy Spirit has come upon you" That's it. The power which brought such great results at Pentecost is the same power we need today—the power of God's Spirit working freely through us.

Many of us involuntarily recoil when we hear someone speak of being "filled with the Spirit". Granted that this expression has, in many cases, been overworked, I am nevertheless convinced that this is exactly what you and I need if we are to be imbued with the power which will shake the foundations of this land for Christ.

And how do we get this power? I am gradually learning that to be filled with God's Spirit, and, therefore, to be completely available to Him is the simplest thing in the world. It is so simple that we tend to overlook it. To be filled means to believe—really to believe—completely believe—that He *is* able to do exceeding abundantly above all that we ask or think. When we arrive at this point of simple yet supreme faith,—or return to that point—we are ready to be used mightily.

In simple trust like theirs who heard beside the Syrian sea
The gracious calling of the Lord
Let us like them without a word
Rise up and follow thee.

Nathan Brown was a man who had this power. Launching into the head-hunter hills of Assam in 1836 as our pioneer Baptist missionary, he set himself to learning the language without benefit of language school, bilingual teachers, or even a dictionary. His monumental achievement of learning the language, composing a dictionary, translating the Scripture and printing more than 8,000,000 pages of literature before reaching the age of fifty makes us who are struggling now with Japanese very certain that the power at work within Nathan Brown was the power of God Almighty. But then, as though to illustrate the potentialities within a true disciple, God led Nathan Brown to this land 87 years ago to pioneer in yet another mission field. At the age of 66 he began his language study and in just six and one half years he had not only learned Japanese but had given to the people the first complete translation of the New Testament into Japanese. Oh we of little faith!

Let us, too, launch out into the deep and let down our nets for a great draught! The power *is* available.

Unto Him be the glory. To whom have our forebears given glory? John the Baptist set the pattern when at the height of his own success he proclaimed, "One cometh after me whose sandals I am unworthy to untie" (Matt. 3:11) Paul continued with, "I planted, Apollos watered, but God giveth the increase."

What are the results of this power? William Carey was another man filled with the Spirit of God. We all remember the title, at least, of his great sermon, "Expect Great Things from God, Attempt Great Things for God."

As Carey lay dying, he was visited by another great missionary, Alexander Duff. Duff sat by the bedside and praised the old man for his tremendous work. Carey replied, "Mr. Duff, you have been speaking of Dr. Carey, Dr. Carey, Dr. Carey. When I am gone, say nothing about Dr. Carey—speak only about Dr. Carey's Saviour." Shortly after, he passed away and a tombstone was erected which followed his instructions. "William Carey, Born August, 17, 1761, Died June 91, 1834. A wretched, poor, and helpless worm, on thy kind arms I fall. These men all knew to whom the glory—all of the glory—belongs.

Where is glory given in the church today? Successful churches, as we call those churches which appear to be doing great things, are always in special danger of directing glory to the preacher or to the organist, rather than to Christ. One church known to many of us, the First Presbyterian of Berkeley California, is often subjected to the praise of men. Whenever Dr. Munger is questioned about the reason for the church's unique contribution to the community and to the Kingdom, his answer is always the same, and it requires but one word—prayer. He explains that the role of the man in the pulpit is to seek to explain to newcomers what the Holy Spirit is doing among the members. Such true humility reminds me of the cross on Judson Tower at Green Lake, the Baptist assembly grounds in Wisconsin. High above the lake, the glory of its light shines out across the water. The tower is there, but we cannot see it. We see only the cross shining steadily through the balmy moonlight nights or through the raging, lashing storms, never wavering, because the invisible tower holds it fast. So should we glow as servants of Christ in Japan. No matter what hardships or blessings may lie ahead, let us pledge ourselves anew to the great task of holding high the cross of Jesus Christ, in the night pointing men toward the city of God that place where every knee shall bow and every tongue confess that Jesus Christ is Lord, that place which needs no sun or moon to shine upon it, for its light is the Lamb. There we shall join together with the cloud of witnesses around the throne and raise our voices in the great celestial choir. "Hallelujah, Hallelujah, for the Lord God Omnipotent reigneth. King of Kings and Lord of Lords". And now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the church by Christ Jesus throughout all ages. World without end. Amen. (Eph. 3:20-21)

In the July issue of the JCQ the Rev. Kitamori discussed the psychological reasons why Japanese people are slow to embrace any new religion. Here he points out the elements in the non-Christian religions which make them more acceptable to the Japanese than Christianity.

Christianity and Other Religions in Japan

I. Buddhism

In Japan Buddhism is considered almost a dead religion, so if I take it up as a living issue, there may be some opposition. But we must admit that in a sense, it is living because of activities like those of Dr. Daisetsu Suzuki, who stayed in the United States of America for several years and preached the Buddhist faith to Americans. Recently he has been attracting considerable attention because of his essays which have appeared in the newspapers, and even the television dealt with him on a program called *Gendaino Kao* or "Famous Persons of Today."

It is very interesting for us to note that Dr. Suzuki has formulated his thought with full consciousness of Christianity. This may be because he wanted to make Buddhism permeate the States, and also because he resided there for so many years. I should like to take up his essay entitled "What Lies at the Root of Oriental Culture," published in the Asahi Press, Dec. 22nd, 1948. In it he writes about the difference between the Oriental and the Western ways of thinking which, however is also the difference between Buddhism and Christianity, as he identifies the West with Christianity. He writes as follows: "At the basis of the Western consciousness lies *bunkatsu* (分割), or division. Politically and militarily the West makes it a rule to divide and rule. They divide the power of their antagonists, make them fight each other, and conquer them when they become weak." Dividing is also a feature of their intelligence. "It is the task of intelligence to divide self from others, and from the world; mind from thing, heaven from earth, the *yin* principle from the *yo* principle, or the negative from the positive. Knowledge is impossible without distinguishing the subject from the object. The knowing and the known—our knowledge is born from this dualism, and develops from it. Philosophy and science come out of this. It is the characteristic of Western thought that it sees a world of individuals and many." "When we divide, there is conflict between the things divided. Thus a world of power begins. It is a world of dualism, where there is nothing but the alternative between governing and being governed... As a result many kinds of imperialism take place. This is another side of liberty."

Dr. Suzuki proceeds: "this dualistic Western thought has both an advantage and a disadvantage. Its advantage is 'the generalization of individual concrete things.' When this principle is applied to our everyday life, the result is large scale industrialization. But

its disadvantage is the destruction of the characteristics of each individual thing, and the suppression of a desire to create things," by generalization and standardization. Such being the case, everybody tends to think in a fixed pattern, and a democracy of mediocre people will result.

Among Oriental peoples, however, analytical intelligence has not been regarded as important. "The psychology of Oriental people has its roots deep in the condition before the birth of intelligence. It has its roots in the condition before the separation between the subject and the object, before God said 'Let there be light—' or the very moment when he said so." This condition is technically called *gen* (験) or "mystery." "Unless we are in touch with this *gen*, our intelligence is always insecure. The insecurity of people today is due to this fact. This will also happen to international politics as well as to individuals." "It is characteristic of Oriental psychology to try to touch the precious moment when the thought 'Let there be light' begins to move in God's bosom. But the Western psychology devotes itself to the phenomena after the light appeared."

Then he characterizes "the mode of existence of God before he begins to work" as that of a "Mother." For "from here emerges the Motherhood of all things." "It is important to recognize analytical intelligence. But we should not forget that "Mother." At the root of our Oriental consciousness, psychology, thought and culture lies this "Mother." You should keep in mind that it is 'Mother,' not 'Father.'"

So far, he has dealt with Oriental thought in general. Then he proceeds to criticize Christianity. "At the root of the Western way of thinking is a Father. In Christianity and Judaism there is a Father but no Mother... Their God is a Father, not a Mother. A Father governs the family with law and righteousness. But a Mother embraces all with unconditional love. She does not discriminate evil from good, but accepts everything as it is. The Western love has a residue of power. But Oriental love is open in every direction." "Anyway this idea of a 'Mother' forms the basis of the Oriental psychology. It transcends the analytic intelligence, and knows nothing about stern legalism. It regards nothing as infinite, infinite as nothing, one as many and many as one."

Even if it is permitted to relate the principle of "Divide and rule" with Western analytical intelligence, it is too much to relate it with the Judaistic and Christian idea of God. It is rather surprising for such a mature thinker as Dr. Suzuki to think in such simple terms. And yet there seems to be some truth in his contenttion. The point of his argument is that the Christian God is a God of law and righteousness. Hence Christianity has a tendency to divide, and Western love has a residue of power.

How should we take this criticism of Christianity from the standpoint of "what lies at the root of Oriental thought"? Should we reject it because there is a qualitative difference between thought and revelation, and this criticism is nothing but a thought? It seems to me that such an attitude is exactly what Dr. Suzuki describes as the dividing attitude. The absoluteness of the Gospel should be preserved by a standpoint quite different from this attitude. For absolutness means annihilation of opposition, and *taking responsibility* even for what opposes it. If we only insist that revelation is opposed to thought, we shall be

in danger of dragging the Gospel to the level of relativism, as the opposition of the two is relative. The true absoluteness of the Gospel will be realized only when we take into consideration such opposing standpoints as Buddhism and Oriental thought and *feel responsible for them*.

Then it follows that the very mode of our treatment of his argument has already been somewhat influenced by our understanding of Christianity. According to him, Christianity is essentially based upon opposites; and therefore it leads to divisions and has a residue of power. His contention raises a great problem for us. The God he criticizes is the God of law. If Western Christianity has indeed had law as its fundamental motive, his argument will gain force.

Then let me give you several concrete cases. Firstly, in the field of theology, the so-called "Theology of the Word of God" makes "the qualitative difference between God and Men" as "its only system" and has the first commandment of "Let only God be God" as its "theological axiom." Therefore there is nothing but opposition and division between the Gospel and reality, and this theology cannot take responsibility for reality. For instance, the problem of how to deal with Oriental thought cannot be a theme for theological discussions. It will be the same with Japanese culture. The standpoint of this theology is to regard any concern with such a subject as compromising the Gospel, and says "No" to it.

Secondly, let us think about denominational differences. The denominational tendency was born during the period of the so-called Protestant orthodoxy of the 17th Century. According to Reinhold Seeberg, "Das Gesetzmäßigkeit der reinen Lehre" or "The Legalism of Pure Doctrine" emerged during this period. Originally the pure doctrine of the Protestant orthodoxy was the Gospel, but in the course of time, it degenerated into legalism. The Gospel is the message that in Christ, God *takes responsibility* for sinners. So long as the Church is governed by this principle of the Gospel, she should feel responsible for others, and therefore denominational separation is by principle impossible. If, however, law becomes a leading motive, its exclusiveness will necessarily bring about an opposition and division, and denominational separation will result. Separatism has been a fatal problem of the Protestant Church. As the history of the Church indicates, this tendency has been a fatal weakness of Western Christianity. In order to cure it, a drastic change in the way of thinking seems to be required.

So far we have listened to Dr. Suzuki's criticism of Christianity from the standpoint of Eastern Buddhism, and attempted to correct our faults. Now it is time for us to criticize the Buddhist way of thinking. According to Dr. Suzuki, the Christian God is Father, while the Eastern absolute is a Mother. To quote his expression, "a Mother embraces all with unconditional love. She does not discriminate evil from good." This standpoint seems to involve two problems for us; one, logical, the other, practical.

In the first place, he says that God as Father governs with law and righteousness, while the absolute who is Mother accepts all. This is an acceptance *without opposition*. Then, is it possible to conceive any absolute from the standpoint of acceptance without opposition? True absoluteness means acceptance of *opposing* elements within itself. We should

remember that this acceptance should be the acceptance of *opposing* elements. But the Oriental absolute accepts elements which are not opposed to each other. To give you an illustration, the Oriental standpoint of no opposites is like zero in the co-ordinates, while that of opposites is like minus. The Oriental reaches his hand as far as zero, while the Christian God reaches his hand to minus, far below zero. To put it in another way, the Oriental savior has only mercy, or *jihi*, while the Christian Savior has pain, which is the result of mercy and anger at unpardonable sin. I would like to take up this subject later.

When "acceptance without opposition" is practically expressed in our life, the result is acceptance of the *status quo*, whatever it is, without any desire to change the present condition. We shall be inclined to view willows as green, flowers as red, and all things just as they are. To accept things just as they are will lead to negative acquiescence. This is the very attitude I have described as aesthetic contemplativeness.

So far, we have listened to Dr. Suzuki's criticism of the Western way of thinking and Christianity, and also have criticized the Oriental thought pattern and Buddhism. Now I would like to analyze the Buddhist idea of mercy, comparing it with that of Christianity.

A. Buddhist and Christian Ideas of Mercy

In the first place, I would like to compare the Buddhist idea of mercy or *jihi* with that of Christianity. In the sixth century, Shotoku Taishi (Prince Shotoku), a relative of the emperor, governed Japan, while the emperor was young. He was responsible for introducing Buddhism into the country. He wrote a book called *Notes on the Yuimakyo*, the Buddhist scriptures. In it he comments that "the people's illness is caused by foolish attachments, while that of the god of mercy is caused by his desire to save others from illness." this Buddhist tradition has a thought very similar to that of Christianity. This idea that the god of mercy himself becomes ill to save the illness of the people seems very close to the Christian idea of the savior who is wounded in order to save the godless. (1 Pet. 2: 24)

But the Buddhist idea falls short of the Christian idea of God's love. For Shotoku Taishi goes on to say that the illness of the god of mercy is not a real illness, but a mere reflection of the people's illness. "The illness taken upon the god out of mercy is an illness, but at the same time it is not an actual illness." The god of mercy appears to be a "religious being to embrace negative beings." But actually he is not, for these negative beings are not thoroughly negative. Consequently this religious being cannot be an absolute being. For thorough absoluteness can be realized only when there is an attempt to embrace what *cannot* be embraced by any means. Therefore the realization of religious absoluteness is correlative to the *negative* nature of the opposites to be embraced by the religious being. So a god who embraces such beings as can be embraced somehow is not absolute enough, because even a relative being can perform such an act. True absoluteness can be realized only when opposites which refuse to be embraced are embraced. But in this act the absolute will be wounded—and this is what I call the pain of God. God's pain is to forgive transgressors who should be condemned. So the mark of the absolute being is its pain

when it embraces opposites.

But in the *Notes on the Yuimakyo*, the god of mercy is described throughout as a being without pain, as his mercy is no more than sympathy and pity. I would like to explain this point more in detail later.

B. Yūzū Muge

As you may know, Buddhism has two schools, the northern or Mahāyāna, and the southern or Hinayāna. Our Buddhism belongs to the former. This school holds the doctrine of the equivalence of the phenomenal and the noumenal worlds. This doctrine has shaped the Oriental thought pattern to such an extent that without understanding it, we cannot understand the Oriental mentality. Mr. Blyth writes as follows: "The Mahāyāna doctrine of the identity of difference or indifference of opposites, is one that sets apart Buddhism and Christianity as nothing else does." This equivalence of the phenomenal and the noumenal worlds and the identity of difference or indifference or opposites is summed up by the phrase "*yūzū muge*" (融通無碍), or communicability or fusibility without any hindrance. This is typically expressed by the doctrine of the Tendai Sect of Buddhism.

According to this doctrine, distinctions between "self" and "others," "here" and "there" occur in this phenomenal world. But they are only apparent distinctions, like waves on a pond when the wind blows, for once the wind ceases, there are no more waves. It is true of the distinctions in the phenomenal world. Because of the wind of *māyā*, or delusion many differences and opposites seem to appear. When the wind of delusion dies, there are no waves; there is neither "self" nor "others," neither "here" nor "there." All is united in one. This is what they call "*mu*" (無) or "*kū*" (空), "nothingness" or "void." This "*mu*" or "nothingness" is the noumenal world. But we have to be careful about this point,—this noumenal world does not exist apart from the phenomenal world, but the latter is at the same time the former. This world is not this world. And yet there is no other world.

As Mr. Blyth points out, the greatest difference between the Buddhist mentality and the Christian mentality is this doctrine of *yūzū muge*. The phenomenal world is at the same time the noumenal world; self is at the same time non-self, and "here" is at the same time "there." This logic of "at the same time" is no doubt incomprehensible to the Western mentality. But here lies the secret or genius of Oriental thinking.

Now I should like to compare this doctrine with the Christian way of thinking. The first thing I have to point out is that the doctrine of *yūzū muge* or fusibility is a thorough-going annihilation of the idea of *personality*. In this respect I would like to refer to Calvin's definition of God's *persons* in his essay on the Trinity. He used the expression "incommunicable proper nature," or *proprietas incommunicabilis*. This phrase was employed to describe the divine *persona*, but it can be applied to define *persona* in general. The essence of personality is this incommunicable proper nature. But according to the Buddhist doctrine, any distinction is identified with *shuchaku*, or deluded attachment to the phenomenal world.

The world of truth can be realized only when we extinguish our ego which is the subject of such a deluded attachment. Therefore the Buddhist way of thinking is incapable of establishing the idea of existent personality. Nor is it capable of forming fellowship with existent personalities. What is possible with Buddhism is not fellowship but fusion. Fellowship means community of more than two persons with their proper nature unchanged. But in fusion personalities lose their identities and become one and the same.

The same is true of the relation between man and God. In Christianity God enters into fellowship with man, but with his proper nature untouched. But in Buddhism, the Buddhas and ordinary people are originally one and the same. There is no qualitative difference between them. Buddhism does not believe in any transcendent existence of the Buddhas. One exception is a Buddha named Amida in the Jōdō Sect. But Amida is only personalized for the sake of conception. He seems to be a transcendent savior, existing apart from us, as we are told that we shall be saved through our faith in his mercy. But actually his transcendence is only apparent, and he has no real substance, apart from our conception. Here again we find a great difference between Buddhism and Christianity. As Amida is not a transcendent existing being, his mercy knows no anger at sin. But in Christianity, the God of mercy forgives sinners in spite of His anger at sin. Because of this divine anger Christianity has the Cross, which is the interesection of his mercy and anger.

When the mental attitude of *yūzū muge* (or fusibility) becomes the mentality of our people, the result is what I have already described as aesthetic contemplativeness and the lack of single-minded engagement. This is precisely the fatal weakness of the Japanese intelligentsia. We are criticized for lacking courage to have a life-and-death struggle with actualities. We Japanese do not like *kogetsuku* (焦付く), or to adhere. We have an expression "*tekito ni suru*," or "to be moderate." This *tekito ni* is found in our attitude toward Christianity. Many have attended churches, but only a few remain as Christians. They like to be moderate in regard to Christianity.

II. The New Religions

In my first paper I emphasized the contemplative tendency of the Japanese and their lack of a single-minded engagement. But there is one exception, and that is their attitude in regard to the so-called *shinko shukyo* (新興宗教), or "new religions." These new religions appeal to the masses of people, and have increased their adherents by leaps and bounds. Their mushroom growth is fabulous, for their believers preach their version of the good tidings with fanaticism.

Before I proceed to criticize these religions, I would like to mention two points we have to be careful about. The first point is that we have to pay due respect to their whole-hearted devotion to their gods and Buddhas. We should not flatly dismiss their piety. The only thing allowed us is to criticize their doctrines from the theoretical standpoint. The other point is that we must always be aware of the fact that we ourselves may have the same weakness that we are criticizing in them. We have to keep in mind St. Paul's saying; "...wherein thou judgest another, thou condemnest thyself; for thou that judgest dost

practise the same things." (Romans 2:1)

First I would like to consider why these new religions are so prosperous. The secret is their *benefit-centeredness* or *goriyaku* (御利益). They attract many people by telling them that they will make money, their families will prosper, and their diseases will be cured if they believe in those religions. Those new converts who have found long-sought spiritual security, along with the healing of their diseases, are in turn enthusiastic in making new converts. They are just like house-wives who have found a store where they can get bargains, and cannot help telling their neighbors about it.

This benefit-centeredness, which is the very charm of these religions, is, however, also their fatal weakness. According to this principle, the gods and man, and man and man are related with one another through benefits. In this relationship human personality is completely lost. This is a very serious problem with these religions. If men are related with one another because of the benefits they can draw from others, their society is as ugly and intolerable as hell. We can describe such a society as a hell of loneliness, where men are separated from one another because of utter loneliness. This is exactly the situation we have in present-day Japan, for here the only living religions are these benefit-centered ones. The spiritual climate of this kind of society is well expressed by Professor Karube, the hero of the novel "Izumi," which I referred to in my first paper. "In this wide world there is nothing that will bind us together with others. There is an impassable deep abyss between me and others, and this chasm is bottomless. Since we are living like this, we have a tendency to commit adultery, to steal, to tell lies or to give false testimony, as long as we are out of sight. This is why Jesus said, 'Love thy neighbors,' and "Do unto others whatsoever ye would that men should do unto you!' He must have experienced a deep agony. He must have thought that if men did not observe all the commandments given by God, this world would be a hell, or *jigoku*." This confession expresses the hidden feelings of millions of Japanese. As Professor Karube says, a society which is not founded upon the divine commandment of love is *jigoku* or hell. These new religions, which are founded upon benefit, not love, are governed by the principle of hell. As they are the only prosperous religions here, and far more influential over the masses of the people than Christianity, this is a very deplorable situation.

It is very significant to listen to what the Bible tells us in this respect. It tells us about the divine love revealed through Jesus Christ. This love loves others for their sake, not for its own sake. It is not motivated by any value of the beloved. Therefore we are commanded to love without hoping for any reward. This principle must be applied not only to our relationship with others, but also with God. We have to love God for his sake, not for our own sake.

Protestantism has been strict on this point. Catholicism has been rather loose, for it is based upon the teachings of St. Augustine, who took it for granted that we love God for our own happiness. But if we admit that we may love God for our own happiness, how can we criticize the benefit-mindedness of these religions? Christianity would then be no better than they are. Luther's Reformation was centered around this idea of the purity of

love. According to him, even if man has come to love God, rather than the world, if he loves him for his own happiness, he is still sinful. If he wants truly to repent, he should repent of the impurity of his love for God.

Therefore, Protestantism is firm in condemning any benefit-mindedness. But in Christianity some room is left for happiness. The Bible forbids us to pursue happiness as the primary *purpose*. And yet it admits that happiness may be granted as a *result* of faith. Therefore the new religions which seek after happiness as their sole *purpose* are diametrically opposed to Christianity, which accepts happiness as a *result* of faith. This difference will become very evident when we suppose a case in which much-coveted happiness is denied to a believer. If he is a Christian, he will preserve his faith in spite of his unhappiness. But if he is a believer in a new religion, he will cease to believe in his god, and turn his eyes to some other gods who will promise him more happiness. He can be described as a religious Don Juan. This benefit-centerendness is a sore spot in the new religions, for it tends to destroy the very foundations of human morality. If men abandon their friends when they cannot draw any benefits from them, they are no longer moral. More than 90% of the human tragedies are the result of such abandonments.

Another point I would like to mention is the fact that these new religions cannot save men when they are in the uttermost misery, or *donzoko*. They tell people that only those who have enough faith will have their diseases healed. Suppose a believer of such a religion dies of a disease without any grace granted him. Then they will explain that he died because his faith was not strong enough. Then it follows that only those who have a strong faith will be saved. But a religion which cannot save those who are in *donzoko* is not worthy of the name of religion. We cannot think of anything more cruel than a religion which preaches salvation for all, but abandons the most miserable members of society.

This reminds me of an incident which happened in my boyhood. When I was in the third year of junior high, I had a friend named Kimura, who was suffering from pleurisy. As his sister was a believer in a new religion, he was drawn to her faith. Then he became better. This can be explained by the fact that his new found spiritual security had a good effect upon his illness. When he came back to school, he was passionate in drawing his friends to faith. I was greatly moved by his enthusiasm. But after a while he fell ill again, and died soon after that.

A friend of his visited him in his last moments, and told me later that Kimura might have been more fortunate if he had died in his first illness, because he suffered so much before he died. When his first illness was healed by faith, he gained spiritual security, and this was his vital force after that. But when he found in his second illness that he would die, his spiritual security was shattered. Nothing could fill up the void left by the loss of his former security. The real cause of his last struggle was this void. I was indignant at the religion which had abandoned this boy when he needed help more than any at other time. Though I was a small boy, and as yet knew nothing of Christianity, I felt there could be nothing more cruel than such a religion. After I became a Christian, I have been reminded of this incident several times, and think that a religion which cannot save men in

their *donzoko* is worse than no religion. But the Bible tells us: "If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there." (Psalm 139:8)

III. Conclusion

In order to try to make clear what the actual obstacle to preaching the Gospel is I have explained the Japanese mentality, and the basic Buddhist way of thinking. I have also referred to the new religions, which belie the name of religion. At the same time I have criticized the legalistic or dualistic type of Christianity. Christianity has had to confront a formidable resistance from the indigenous cultural tradition here in Japan at a time when all of her energy was spent. The Church should have corrected her deviation from the genuine Gospel, for only the real power of the genuine Gospel can cope with the situation. It means that the task upon our shoulders is heavier than we at first expected. It is really a tremendous responsibility.

But at the same time this may be a blessing in disguise. The enormity of our task will clarify our understanding of the true nature of the Gospel. In this connection I am reminded of the following episode. When Dr. Emil Brunner visited Japan for the last time, he said to an audience at Gotemba that the Japanese language was so difficult for the first Catholic missionary, Francisco Xavier, that he said it must be an invention of the Devil to prevent the spread of the Gospel. But he added that the presence of many Christians there disproved this statement. We too are almost tempted to say that the Japanese mentality, which makes the preaching of the Gospel in this spiritual climate so difficult may be an invention of the Devil. But we may also be able to say that it is an invention by an angel in order to purify the present form of Christianity and to make it the genuine Gospel. In closing I would like to quote what St. Paul said in Athens: "...he made of one every nation of men to dwell on all the face of the earth, having determined their appointed seasons, and the bounds of their habitation; that they should seek after God, if haply they might feel after him and find him, . . ." (Acts 17:26-7).

County Fair at KEEP

The seventh annual Kiyosato County Fair was held August 13 to 15 at the Kiyosato Educational Experiment Project (KEEP) on the slopes of Yatsugatake in Yamanashi-ken.

The three-day fair, which was started in 1954 and attracted more than 30,000 people last year, attracted about 50,000 this year, including a large number from international communities in Japan.

According to Dr. Paul Rusch, founder and now honorary vice-chairman of KEEP, the fair was highlighted by the dedication, August 14, of a second lodge to house about 100 people. It will be called St. Andrew's House and is the gift to KEEP of Miss Mary E. Johnston of Glendale, Ohio.

In a brief ceremony, it was dedicated to the memory of the late Dr. Yoshitaro Negishi and Rev. Dr. Otozo Yamagata, first president and first chaplain, respectively, of the Japanese Brotherhood of St. Andrew.

The opening day of the fair featured a preventive medical exhibit by Shinshu University, a children's art exhibit and an exhibit of rural electric equipment and appliances.

On Sunday, August 14, the highland vegetable raising contest began. At 10 a. m., the annual fair religious service was held.

Other activities for the day included a three-hour roundtable discussion on "Problems of Modern Nutrition," typical rural *sumo* and *kendo* matches, a mountain cabin garden reception with Dr. Rusch acting as host and a *Bon* group dance contest followed by general *Bon* dancing participated in by all attending, including international guests.

YOMIURI SHIMBUN

*It is singularly appropriate that this article should appear in this issue of the JCQ not only because October is the month of Columbus' birth but also because the Kyobunkan is about to bring out a new edition of the **Complete Biblical Works of Uchimura Kanzo**. The fact that an Oriental Christian should have had such a profound appreciation for a great man of another culture and another generation proves that spirit knows no national boundaries.*

Uchimura Kanzo on Christopher Columbus

JOHN F. HOWES

For a number of years, students of history both within Japan and in the West have been interested in studying the phenomenal development of Japan during the last century. The problem which most perplexed the Japanese in this development was the core of ideas largely shared by the nations which she hoped to equal. Among these ideas the most difficult to understand and to assimilate were the philosophical assumptions common to the Western nations. Not only were these assumptions difficult, but they did not seem important to the Japanese, who were primarily concerned with strengthening their nation. They felt that Japan needed only new techniques and that its own wealth of ideas would suffice to meet the challenge of the new epoch. As a result, most of those who thought about it came to the conclusion that Western techniques should be harnessed to traditional Eastern ideas. A small minority disagreed. They felt that Japan could not become truly modern without absorbing the core of the Western tradition, and they devoted themselves to interpreting this tradition to their countrymen. Uchimura Kanzo and the other Christian leaders of the age belonged to this small group.

During the past few years the facts of Uchimura's life have become familiar to most readers of the *Japan Christian Quarterly*. Recently interest has shifted away from Uchimura's life to his works, in order to determine what he said, and if possible, its influence and importance. This article summarizes one of Uchimura's first books and ventures some opinions on its significance. The work is *Korombus to Kare no Koseki* (Columbus and His Achievements) which was written in 1892 when Uchimura was thirty-one. In my summary of it I shall include a number of direct translations in order to impart some of Uchimura's style and imagery.

The *Korombusu* consists of a preface, a picture of Columbus, three maps, three essays and a chronology—one hundred and thirty-two pages in all. The first of the essays is a biography of Columbus, the second an interpretation of his achievements, and the third a description of the part which his lieutenants the Pinzon brothers played in his first voyage of exploration.

Uchimura's preface and first essay are both essentially introductory. The preface con-

sists largely of a bibliographical note which indicates that Uchimura had used among others some of the numerous books about Columbus that had appeared in the West in connection with the four hundredth anniversary of Columbus' discovery of America. Following this preface Uchimura opens his first essay with a description of the exhibition which was then being held in Chicago on the shores of Lake Michigan. It was, he explained, all in honor of the poor son of a Genoese weaver who later became the great explorer and discoverer, Columbus. The details of Columbus' life are then set forth matter-of-factly without comment.

The second and third essays present his interpretation of Columbus' life and works. He begins by citing Columbus as an example of the importance of outstanding individuals to their own age:

Great men represent their age and exemplify its beauty. Columbus is the flower and the fruit of the Fifteenth Century. One can understand his amazing character only after he understands the importance of Columbus' age in the history of the world; conversely, after one knows Columbus he has an insight into the hopes and the spirit of the Fifteenth Century.*

Uchimura goes on to compare Columbus with historical figures of other times, concluding that, "he is the greatest of great men since he remade the whole earth at the same time as he discovered the new world."

The people of the world in which Columbus lived, Uchimura continues, were like soldiers on the early morning watch awaiting the dawn. The Moslems had cut off the trade routes to the East, and the Europeans wanted to find alternate routes there. Japan, as Marco Polo had described it, particularly attracted Columbus and his contemporaries. Two motives lay behind this longing to reach the East:

The hope and spirit of the Fifteenth Century was the desire to find an El Dorado with the adventure that this implied, and either to drive out the infidels from Turkey or to establish a new Christian nation to counterbalance its power. Gold and religions, lust and love: these two sets of opposites united in Columbus and enabled him to achieve his great work.**

Columbus made the two aims which characterized his time, to obtain gold and to spread the Christian religion, into his own personal ambitions. When he died in poverty and comparative obscurity, he did not feel that he had achieved these ambitions. On the contrary, he seemed to have suffered greatly throughout his life to no avail. He had endured sufficient tribulations in finding a sponsor, for instance, to have earned himself the title "King of Patience", if nothing else. The continents which he had discovered were named after another person. On the face of it he would appear to have failed, and yet he succeeded beyond his wildest dreams.

Looking back four hundred years later, Uchimura continues, we see that pre-eminent among his achievements was his venturing into mid-ocean. To depart from sight of land

* Uchimura Kanzo, *Complete Works*, (Iwanami, 1933), Volume I, page 508.

** *ibid*, p. 509.

was a great act of faith. When Columbus first submitted his plan for sailing West to India, the court scholars of Portugal opposed it for lack of precedent. Other scholars in the academic community agreed with Columbus' theories, but he was the first to test those theories. Scholarship and religion alike rest on a basis of faith, and Columbus acted on faith. This act exceeded in importance the tangible results of his voyage. It provided a new direction for discovery and a new spirit to animate it. It also showed Luther and Cromwell that there was no cause for fear in tasks that God had commanded them to do, so that they could go on to play their destined roles in history.

In addition to this act of courage, Columbus fulfilled the desires of the Fifteenth Century, the desires for wealth and the propagation of Christianity, which we have seen were at the same time his ambitions. The lands he discovered did turn into an El Dorado. Gold, which was the form of wealth he had sought, abounded, but the other riches of the two continents far exceeded it in value. "Oh, those who have not seen America!" concludes Uchimura, "Speak not of size nor of wealth."

Columbus also satisfied the other desire of his century by discovering new land for Christendom. To have assisted in the spread of Christianity in this way accorded well with his nature:

It is important to realize that Columbus was a man of deep faith and that his discovery of America was a religious undertaking. We cannot understand the true meaning of his work if we overlook this fact. Columbus was not a perfect man in the way that most religionists define the term, . . . but we cannot call him a hypocrite because of these faults, just as we cannot say that a sawtooth ridge . . . lacks beauty or majesty.*

Columbus knew the Bible so well that he could use it effectively in persuading priests to his point of view, and his abilities in Latin and conducting services might have led one to mistake him for a priest. When most downcast he had stopped in a monastery where a friendly priest had encouraged him to continue his search for support after Ferdinand had refused it. At the end of his search for lands to the West, Columbus reacted with customary devotion:

The first thing Columbus did was to offer up silent thanks. . . . When as a result of his prayers and faith he had reached the new world. It is fitting that the Catholic Church should even now consider him a saint. . . .

The new world was offered up to God with sincere thanks and praise on the day it was discovered. Heaven (天皇) accepted this fragrant sacrifice, and the newly discovered continents became the home of truth and of freedom and of religion. Just nine years earlier the prodigy Martin Luther had first seen the light of day in the gloomy mountains of Thuringia. When he was thirty-six, the clarion of freedom sounded in Wurtemberg. From that time on, Europe was in constant turmoil. Mankind needed a new homeland in which to implement the ideas of freedom it had gained over the preceding years. Providence does not give men ideals and conceal from them the means to realize these ideas. Before the Germans had started their fight for religious freedom, an Italian with the aid of a Spaniard had discovered what was to become the center of that religious freedom on the Western edge of the Atlantic.

The word "America" has become synonymous with "freedom." Bacon's *Atlantis* and

* *ibid.*, p. 514.

Thomas Moore's *Utopia* are being established there. When foolishness and superstition have run rampant, when loyalty and enthusiasm have suppressed Heaven-sent freedom, when gloomy clouds have hovered thick and there was no escape, the faith of the righteous and the joy of the benevolent have resided in the new Western continents... The forefathers of the Puritans laid the foundations for a New England... because they disliked the oppression of their homeland. Ever since then the good people of England have pinned their hopes on the plains of the Hudson or of the Susquehenna whenever tyrants arose or disloyal princes exulted. All those who have tried to establish a Heaven on earth like that foretold by the Jewish prophets have set their eyes on America... Those things which the people of Europe considered to be the most beautiful and the best have been to some extent realized in the continents Columbus discovered. The soil of America will not tolerate oppression. Ever since the league of thirteen states cast off the yoke of England, every attempt by the corrupt old world governments to work in the new world has failed...*

Columbus had hoped to find lands that would become Christian in order to make up for the loss of the Eastern Roman Empire. The lands he discovered are more than twenty times its size, and they are all Christian. Uchimura concludes, "The American continents from pole to pole, from sea to sea, are all under Jesus of Nazareth."**

Columbus' final desire was to find Japan. He did not succeed, although he did fulfill his two other ambitions. Japan was not yet prepared to receive the West. It was in a state of constant warfare, and:

...if Columbus had come at this time, his disappointment and surprise would have kept him from coming again. Japan had not yet reached the time when she could join the civilized world. We needed three hundred fifty years of tempering and hardening. [The West] also needed the education of several revolutions. In the fulness of time the empire of the rising sun issued into the world. When it did the United States which Columbus had delivered took the part of the midwife... (Perry's) achievements had a close connection with the work of the great discoverer in the Caribbean Sea.***

Uchimura then goes on to speculate that the work of the engineers then trying to open a way through the Isthmus of Panama might lead to new worlds of a different nature but comparable to those which Columbus had discovered. He also notes with approval the idea that America's destiny was to continue Columbus' success in religion by converting the rest of the world to Christianity.

The essay ends with the following words:

Columbus was a blessed, a truly great man. He gave world history a new direction, the importance of which increased with its every rotation. Four hundred years after his discovery, we realize how tremendous were its results. In another four hundred years the world will celebrate the eight hundredth anniversary of this event. At that time wealth will probably have increased so there is no poverty, truth will probably have spread throughout the earth, so that sin will have greatly decreased. We should learn from this giant his breadth, his patience; his ardor and his depth.****

In the final essay Uchimura discusses the contribution which the Pinzon brothers made to Columbus' work. One who believes that he can singlehandedly accomplish great things,

* *ibid*, p. 515-6.

** *ibid*, p. 517.

*** *ibid*, p. 517.

**** *ibid*, p. 517.

he begins, usurps the prerogatives of God. God is jealous and does not permit man equality with him. God alone is perfect unto himself, while man must depend upon others of his kind to achieve perfection. Columbus conceived his voyage in broad outline, but he could not cope with its details.

Uchimura describes Columbus' predicament in the following way:

Columbus was a great man, but he had absolutely no sense of the practical. He was an idealist, a prophet a poet, better at comprehending at a glance than at reasoning things through. In his learning there was the superstition and the animation of a madman. The deductive powers of a poet prevented him from understanding details, but like all idealists he was in a hurry and impatient with the plodding ways of other men. As a result he frequently was tempted to give up before he had completed a job. His ability made it difficult for him to approach ordinary people. They, shackled by convention, naturally could not understand the profundity of his thoughts. In addition to being set apart from other men in this way, Columbus was overbearing and greedy. If faithful friends had not helped him, the foul reputation of a crank would have smothered him and his ideals. *Those who study his achievements cannot but be astounded at how providence guided him.*

When Columbus finally received assistance from Queen Isabella, he

... had the feeling that he had already accomplished his task. The gold of the Orient was already in his pocket. The frankincense of India was titillating the nerves of his nose. He could hear the birds of paradise. Columbus had no exact idea of what to do; the order had come down from the king, and he had the money in his hand. He thought he would reach the Japan of his dreams in one leap, and he had no real ideas about outfitting ships. In his impetuosity he accepted old and rotten vessels. After waiting twenty-five years he could wait no longer.*

Columbus was so desperate that he accepted prisoners as sailors. In his madness he would have set out with them at once and betrayed the hopes of his supporters. At this point Uchimura abruptly switches into the historical present to dramatize the extent of Columbus' danger:

*Angels knit their brows in anticipation of impending tragedy, but the historian lays aside his brush and anxiously awaits further developments.***

Fortunately, Uchimura continues, this concern was unnecessary, for Columbus had been selected by God to discover the new world. Providence interceded in his behalf before he realized the need for it, and provided him with able assistants in the two Pinzon brothers. They acted as Columbus' agents in the practical details of finding better ships, stocking them and providing inspired leadership under him. Uchimura concludes the essay on this note.

The *Korombusu* is likely both to disturb and to attract the reader of today. It disturbs us by what appears to be overly naive enthusiasms, by its faith in progress, and by the way it attributes greater potential influence over history to the individual than many modern historians do. We have so recently left the world of Carlyle that we feel uneasy when we read the words of one who had imbibed of them so deeply.

At the same time the *Korombusu* attracts us. We realize that he is presenting here a

* *ibid*, p. 520.

** *ibid*, p. 521.

philosophical concept familiar to the West but new to the Japan of the late nineteenth century. It later became one of the most important ideas in Uchimura's thought. It may be paraphrased as follows: "Individuals may make great contributions to history even though the conditions of their birth would seem to preclude this. No man is great enough, however, to influence history unassisted. Only God can do this." This idea underlies the whole Judeo-Christian-Islamic tradition and the Western historical writing of Uchimura's day, but it was not a common assumption in his Japan. Indeed further research may show that it was first introduced to Japan in this work.

Uchimura did not become a professional historian, and so did not expand on this question in an abstract way. He was more interested in the problems it raised for the individual. The principal problem may be stated very simply. If man can with the aid of God influence history in this way, it behooves him to do all in his power to become the kind of person through whom God will want to work. Uchimura constantly asked how one could become such a person. Restated in the form of a question, this becomes, "What is the ideal person and how should he live?" All of Uchimura's writings are sprinkled with passages which indicate that the ideal person is a Christian, dedicated, pious and loyal to God before all else. He should live in such a way as to discover God's will and to act on that knowledge. During his thirties Uchimura wrote two groups of works, one consisting of autobiographies and the other of biographies which deal more specifically with this problem.

The autobiographies record in detail his own experiences after he became a Christian. The most important of these works are *How I Became a Christian*, *Kyūanroku*, (Search After Peace), and *Kirisuto Shinto no Nagusame* (Consolations of a Christian.) As these titles might lead one to suspect, they are intensely self reveletory. They picture in personal terms how hard it is to become a good Christian in a non-Christian land, and how Uchimura is trying to live up to his ideal of a Christian. Incidentally, all are still in print in pocket book (*sogo bunko*) editions and are being read, or at least purchased by sufficient numbers of people to make their continued publication economically feasible.

The second group of works dealing with the problem of the individual is a series of biographies. Here Uchimura demonstrates how Christian virtues have infused the lives of others. The two most important works in this group are *Representative Men of Japan* and the *Korombusu*. The former is a collection of short biographies dealing with six traditional Japanese figures who Uchimura thought would have been Christian if they could have learned about Christianity. He clearly implies that their good traits should be models for others interested in the Christian life. In the last sentence in his essay on Columbus, Uchimura also indicates in these words that he considers Columbus as a model: "We should learn of this giant his breadth, his patience; his ardor and his depth."*

The *Korombusu* is almost forgotten now. It was published only once, and almost thirty years have passed since it was reprinted in the *Complete Works*. Its ideas, on the contrary, are not forgotten. Columbus is almost as well known in Japan as in the West, and the ideas

* *ibid*, p. 518.

of the individual that Columbus personified underlie much of contemporary Japanese thought. Students of the Meiji period further are beginning to realize how seminal were Uchimura's ideas. To the extent that these ideas remain alive it is worth reminding ourselves of the form in which they were first presented in Japan.

In one copy of the *Korombusu* which has fallen into my possession two readers have recorded their impressions of the work. The style of the language they used indicates that they wrote soon after its publication. One says, "This sounds like a direct translation. It is not convincing Japanese. The author is just trying to impose a Christian interpretation on the facts of geography and history." The other, after drawing a line through the first comment, adds, "What do you mean, you fool! After reading this I feel that Columbus' fame will endure forever. I can do nothing but admire the scholarship of the author." Both men overstate their cases, but the fact that they got so excited shows the kind of reactions Uchimura could evoke from his readers.

47 Ronin

The feat of the 47 *ronin* (knights who have lost their feudal lord) who avenged the death of their master, Lord Asano, by presenting at his tomb the head of the man who had caused his death, Lord Kira, is legendary in Japan. This act of vengeance took place on Dec. 15, 1703. The 47 *ronin* were apprehended and ordered by the Shogun to end their lives on Feb. 4.

Since that time, Kira is popularly regarded as the "villain", the 47 *ronin* as embodiments of virtue whose sincerity unto death is even yet held up as a model.

Kira is buried at Bansho-in Temple (Nakano-ku, Tokyo), though this fact is little known and his grave poorly tended.

The 47 tombstones of the *ronin* are well-kept and often visited. On Dec. 15 and Feb. 4 especially, admirers flock to burn incense before them "to comfort the spirits" of these fallen heroes.

Dec. 15, known as "Gishisai", is coming soon. Those interested will find the 47 tombstones at Sengakuji Temple (Minato-ku, Tokyo).

The material for this study was gathered on some trips which the author made through Yamagata Prefecture. Since the translations from the Gassan prayer book have been checked in consultation with the son of the writer of the prayer book, they should be reasonably accurate.

Mountain Religion in Yamagata Prefecture

DAVID VAN DYCK

Gassan, the "Mountain of the Moonrise", is the highest peak of the Echigo Range, which runs parallel to the Japan Sea in western Yamagata Prefecture. Of volcanic origin, its features have been rounded by millennia of wind and weather, even as its well-marked trails have been worn smooth by the feet of millions of pilgrims. Majestic beech trees are found on the lower slopes. As one climbs higher, scrub bamboo, alpine lilies, and other wild flowers make a colorful panorama. In the alpine valleys below the summit, snow lasts well into the summer. University students, camping in pup tents, come up for the *avant garde* sport of "summer skiing" for which the mountain is famous.

At the top of the 6,350 foot peak, often shrouded in fog, almost always buffeted by wind, is an unpretentious shrine. Gassan is one of three mountains in the area called Dewo San-zan, which are sacred to an esoteric movement called *Shugendo*. This mountain religion is rooted primarily in ancient Japanese Shinto, but has also been shaped to some extent by Buddhism. The Gassan Shrine is the abode of the *kami* Tsukiyomi-no-mikoto, or the moon god, who is the younger brother of the sun goddess, Ama-terasu-omi-kami, from whom all the emperors of Japan have claimed descent.

The Shrine at Gassan

Stone steps lead upward to the Shrine, which is protected against wind and snow by massive walls of uncut stone. Entering a narrow gateway in the stone wall, the visitor removes his shoes, shivers in his stocking feet, and pays a thirty yen fee.

The inner shrine is in a narrow courtyard. As wind and fog whistled overhead, we spent an hour there talking with the young priest. "This Shrine," he told us, "is dedicated to Tsukiyomi-no-mikoto, younger brother of the sun goddess. He is the great lord of the rice fields, of the fishing grounds, and of all the ships at sea. Let us worship him." The priest and his assistant chanted a prayer, rang the bell, and clapped their hands. The assistant poured wine into a saucer, indicating that we were all to partake in this ritual of purification and of fellowship.

When the ceremony was over, I said, "I have only recently come to Japan and do not know the language very well. Would you mind explaining to me the content of your prayer?" "First," said the priest, "I asked the *kami* to purify us from our defects and

our shame in order that we might receive his favor. I prayed for the Emperor and for the nation. I asked the *kami* to grant our people an abundant harvest. I prayed for peace and safety within our homes."

My companion, a young Japanese pastor, inquired, "Sometimes the harvest is not abundant. Sometimes the crops fail. How can this be explained?" "According to our way of thinking," replied the priest, "it means that the *kami* are warning us that all is not well within the life of the nation." "What about the Emperor?" inquired my Christian friend. "Isn't it true that we are no longer to think of him as divine?" "That is right," said the priest, "we think of Japan as one great family. The Emperor is the head of the family. He is the father of the nation. In this capacity we venerate him."

The priest went on to remind us that the Gassan *kami*, Tsukiyomi-no-mikoto, is the brother of the sun goddess who is enshrined at the Grand Shrine in Ise. Tsukiyomi, too, is concerned with the welfare of the entire nation. Hence, he said, Gassan is a shrine of national importance. The Gassen *kami* incarnates himself from time to time in the form of a rabbit.

Within the shrine the central object is a round mirror, replica of the mirror at Ise, one of the three sacred treasures of ancient Japan. Inquiring about the significance of the mirror, I was told: "You look into the mirror and see the reflection of your own face. But this is not all. You see the likeness of your father, your grandfather, and of all your ancestors back to the beginning of time. The mirror reminds us of the solidarity of the Japanese race. We are all one family. Behind the mirror resides the invisible *kami* of the mountain."

Professor Ono of the Shrine University explains the importance of the mirror in these terms: "A mirror has a clean light that reflects everything as it is. It symbolizes the stainless mind of the *kami*, and at the same time is regarded as a sacred symbolic embodiment of the fidelity of the worshipper toward the *kami*."^{*}

A Pilgrim's Prayer Book

As it was still early in the season, we saw only a few of the white-garbed pilgrims who come each year to climb the sacred peak. We were able, however, to buy a copy of the prayer book^{**} which is used by devotees of the Gassan Shrine. The following translated excerpts will convey something of the feeling of religious pilgrimage on these windswept heights.

First, there is a Shinto prayer in the name of the divine prince and princess (Kamurogi and Kamuromi) who appear in the Japanese creation story. They are mentioned in the *Kojiki* (Record of Ancient Matters), compiled in A. D. 712. Then we have the following:

* See Ono, Sokyō & Woodard, William P., *The Kami Way*. International Institute for the Study of Religions, Tokyo, Japan, 1959, page 23

** Kambayashi, K., *San Jinja Haishi*, Fuji Insatsu K. K., Tsuruoka, Japan

Word of Cleansing

Having been purified from every sin and evil by the *kami*, we enjoy his acquaintance and feel very happy.

Prayer to the *Kami*

May joy be upon every one of the *kami* with smiling. We pray your blessing upon the souls of our Emperors in every generation.

Our Best Wishes

May the Emperor and the Crown Prince live as long as heaven and earth exist.

Prayer

With deep respect I offer my sincere prayer unto you: May everyone live in peace which reigns over Japan—from the Emperor above, to the common people below. Grant us rain and wind in season. Give us abundant crops: rice, barley, beans, and millet. Grant peace within our homes, health to our bodies, and fulfill all our daily wishes!

Prayer to the Three *Kami*

Since the ancient age of the *kami*, there stand forever and ever three great *kami*, Gassan, Dewasan and Yudonosan, high in the sky above the self-same mountains. These mountains belong to Tagawa County in the district of Shonai. Especially at harvest time the mountains are beautiful. Far and wide the yellow fields reflect the brilliant light of the sun which is the symbol of our nation. It is with due reverence that we pray to such great *kami*.

We know that our Emperors have reigned in this nation since ancient times . . . May the high throne of the Emperor live forever. Protect and keep their children in peace as long as the heavens and earth exist. May princes and officers be guarded, and keep them loyal to Imperial Household. May our Imperial House be brilliant, and progress together with the three *kami*—Gassan, Hagurosan, and Yudonosan—shining majestic in the morning sun. And grant prosperity to all who live around them.

May the rice plants be heavy, bowed down with grain. May the harvest of the land, down to the tiniest plant, be kept safe from typhoon and from flood. Listen to the prayer of those who adore and worship the great *kami*, who walk according to the righteous way of *kami*. Lead them in peaceful, happy lives. If we commit fault, evil, or sin, cleanse us in the stream of the Harai River according to the favor of the *kami*.

Grant that the family, and all our relatives, may be happy. May they enjoy their work in peace. Give them long life. Bless the work of their descendants. Protect them all, day and night, from every evil and misfortune with the dignity of *kami*. All these things we pray in our pure white costumes, together with the sound of music.

Congratulatory Address to the Three *Kami*

[Including a boost for the local chamber of commerce, and some specific recommendations for religious devotion.]

On bended knee I reverently pay homage to the three great *kami*: Gassan, Hagurosan, and Yudonosan. I know that there are many *kami* in these two worlds, the visible world, and the unknown, imperceptible world . . .

It is said that all the 2,860 shrines give evidence of mysterious power and of divine manifestation, but surely these three innermost shrines are superior to all the rest. Consider the history of our shrine.

[Here follows a somewhat rambling account of how the spiritual influence of the *kami*, starting here, spread to every corner of the land.]

We are proud that the *kami* of this region are greater than those of any other part of Japan. Our area has gold, silver, and precious stones. We have medicinal hot springs containing five different minerals that flow down into the valleys . . .

The summit of our mountain is so high in the air, the ravines are so deep, the trails are so steep, that even birds and animals can hardly get to the top, to say nothing of man. Yet those who seek the protection of the great *kami*'s spirit come together under the aegis of the Founder* of our Shrine.

The virtue of our Founder is respected even more highly than the height of the mountain itself . . . He preached and taught the mercy of the *kami*, and promoted love and respect among the people. He related the people to the *kami*.

Anyone who wishes to climb to the *kami* at the top of the mountain should wear clean, white clothing, with the crown of Ranman-no-Hokan** upon his head. He should wear plaited straws in the lucky number of three, five, and seven. He should have in his hand a tin bell. In the morning he will bathe himself in the river, that sin and evil may be taken away. In the evening, at some quiet spot amid the beauties of nature and in the mist, he will seek for immeasurable virtue and pray for the blessing of the *kami*. He may set up sprigs of the *sakaki* tree, which indicate the throne of the Divine. He will offer rice wine and food (such as rice, salt, water, vegetables, and fish). He will meditate upon the religious austerities of the Founder. He will burn such wood as cryptomeria, lacquer, and camellia, which flames and crackles, thus exorcising uncleanness within the heart. Sometimes he will stand under a waterfall, communing with the *kami*, who will take away his evil thoughts by means of the cleansing spray . . .

Anyone who has worshipped in this way will attain love, reverence, and faith. The more one looks up and venerates the *kami*, the more one recognizes the depth of the divine feeling, and the more one will acquire well-being. As exactly as shadow follows form, one should respect and imitate the virtue of the founder. His concern to take away suffering and to promote happiness is as wide and as deep as the ocean. May all his followers bravely undergo suffering, hardship, and austerity, with prayer and chanting, so that they may become devoted and sincere persons!

Act of Worshipping the Three Mountains: A Three-fold Chant

O *Kami* of the moon mountain,
Thou art really venerable,
In thy presence, I worship thee.
O *Kami* of the Dewa mountain,
Thou art really venerable,
In thy presence I worship thee.
O *Kami* of the Yudono mountain,
Thou art really venerable,
In thy presence, I worship thee.

The Fire Festival at Haguro

Mountain Haguro, a foothill of the Echigo Range, lies a few miles northwest of the Gassan peak. Its rounded summit is covered with tall cryptomeria trees, which furnish an impressive backdrop for a cluster of shrines. This hilltop is the scene of a mid-winter fire festival, held under the direction of the *yamabushi* (mountain ascetics) whose activities have centered in this area for a number of centuries. Toward the end of each year the *yamabushi* undergo a 100-day period of winter austerities (*kangyō*), which include rites of cleansing, fasting, and meditation such as are described in the pilgrims' prayer book quoted above.

Several months after the visit to Gassan Shrine, we climbed Mount Haguro in the eerie

* Hachiko no Oji (Prince Hachiko), son of Sujin, 32nd Emperor.

** *Ranman no Hokan*: A headdress made of a strip of white cloth about six feet long.

darkness of a mid-winter night. A Shinto preacher guided us to the top of the mountain over heavily-drifted snow, where we were to witness the fire festival (*Shōreisai*).

This festival took place during the holiday season a few days after the lunar New Year. It marked the end of the 100 days of winter austerity for the mountain priests. Several hundred men and boys (but no women) from the surrounding villages were gathered on the summit of the mountain. Dividing into two teams, they prepared for the ceremony by taking part in ritualistic chanting under the supervision of the *yamabushi*. Rice wine, in large cauldrons, was heated over a log fire. A holiday spirit prevailed as the men swaggered barechested in the snow. There was shouting and horse-play. Newsreel and television cameramen were on hand to record the evening's activities.

The big show began at eleven o'clock. In a snowy clearing at the top of the mountain, two giant effigies of the river tick had been made ready out of straw and reeds. These were tied to heavy straw cables. Teams of men and boys stood in line with the cable coiled around their shoulders. At eleven o'clock the tick effigies were set on fire. With cheers and singing, the men dragged the blazing effigies the length of the clearing, where they were hoisted on end to burn brilliantly against a background of snow-covered cryptomeria trees. *Yamabushi* refereed the race between the two teams of tick pullers. The outcome of the contest and the manner in which the tick effigies burned was said to determine the crop and fishing forecast for the coming year.

According to legend, however, Prince Hachiko (The "Founder" to whom reference is made in the prayer book) originated the ceremony as a device to control tick fever. River ticks (*tsutsugamushi*) infesting the rice paddies and irrigation canals were a constant plague to the farmers, who worked long hours in the muddy water.

As the tick effigies burned in the snow, other priests in a large shrine near by performed a slow, stylized "rabbit dance". They hopped like rabbits, gestured, and leaned forward from time to time to tap the *tatami* with their batons. As the moon *kami* is represented sometimes as a rabbit, it is probable that Professor Ono's explanation of shrine dances would apply here: "The *kagura* dance, which is characteristically Japanese in its emphasis on posturing and gestures rather than on the motion of the feet, is in the first instance an offering for the pleasure of the *kami*, and is said to have originated in the dance performed when the Sun Goddess became angry with her brother and hid in a cave. That is why performers always face the sanctuary. Nevertheless, the dances are also enjoyed and admired by the worshippers."*

Background of the Mountain Ascetics

Mountain religion in Yamagata Prefecture is an example of the intermingling of ancient Shinoism with a Buddhist ascetic tradition. Adherents of the movement withdraw in solitude to the mountains, where they are said to gain superhuman power over evil spirits through a variety of rites and exercises. Some of them travel from place to place, offering

* Ono and Woodard, op. cit., page 67.

magic rites and prayers in return for fees and offerings of rice.

Within the movement, female shamans known as *miko* played a role. They were subject to trances, becoming possessed by spirits who communicated their complaints and predictions through the *miko*. Some were blind women. Some were married to *yamabushi*. Sometimes the office was handed down from mother to daughter. In rural areas they are still consulted in times of family crisis or illness—for example when the question comes up concerning a young person's application to enter college. Like the Delphic oracle of old, the *miko* will give an enigmatic answer: "Thy son must apply to a university not in the south but in the east." At Mount Haguro, however, the term *miko* is applied to unmarried girls whose function is to dance at the shrine.

Various names indicate something of the character of the mountain priests. An early name was *yamabushi*, which means "ascetic who lies down in the mountains". They were called *shugensha*, meaning a person who practices religious austerity in order to attain super-human power. They were also called *gyōja*, one who practices religious rites; or *kitōja*, one who prays. Again they were sometimes known as *hijiri*, a general title for charismatic leaders in the prehistoric age.

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The Communists and the Catholic Church in China

Wendell S. Merick of U.P. International gives an eye-opening account of the actions of Communists in relation to the Roman Catholic Church in China (*Asahi Evening News*, May 21). In March, 1958, the Communists installed two Roman Catholics as bishops without bothering to consult the Vatican. The Vatican of course excommunicated them. The result was schism.

The Communists gathered 82 Roman Catholic clergy and laymen—now called "progressive" Catholics—to protest the Vatican action. They said: "... we have realized that the Vatican has consistently used the Catholic Church in China as an instrument of aggression for imperialism."

Loyal Roman Catholics are accordingly driven underground or obliged to accept, at least in name, the label of "progressive."

Meanwhile, the Chinese Communist government continues to affirm its brand of religious "freedom."

Without doubt the most dramatic and significant political event since the war has been the rebellion of Japanese students against the government's policy with regard to the Security Pact. Since a large number of Christians were involved, we cannot afford merely to dismiss their action as "Communist-inspired." Here we have an account of how the International Christian University handled the situation, written by one who has been very close to the students and has an unusual insight into their feelings.

Japanese Students and the Political Crisis

EVERETT KLEINJANS

Anyone who has lived through a political crisis knows the discrepancy between the experiencing of these events and the reporting of them in a newspaper. It is because of this fact that one wonders how much any of us can ever "know" about history. However, an attempt must be made to record events so that those who come later may know in some degree what happened, and possibly learn enough to avoid certain pitfalls. This is an attempt to describe what happened during the recent political crisis in Japan on the campus of the International Christian University.

In order to understand what took place, it is necessary to know a bit of the nature of ICU. Of the entire faculty, about one-third are non-Japanese. The student body consists of about ten percent non-Japanese. Of the non-Japanese, the preponderance are Americans. Most of these people, Japanese and non-Japanese, live together on the campus. Then there is the Student-Faculty Council, whose membership is composed of students, three members elected from the faculty, and representatives of the various administrative offices. Its duty is to be the line of communication between the university and the student body. Beyond this there is a system of counselling which, although not working as effectively as planned, puts students into constant contact with various professors. In the classroom there is a constant attempt to learn through discussion. This begins in the freshman year, during which students are given periods for discussion as part of their training in English, and continues in most classes through the senior year. Discussions are often held in faculty homes on the campus in the attempt to build up what has come to be called "the ICU Family".

The members of this family were pulled, along with the rest of Japan, into the swiftly moving events of last May and June. All had been watching the political developments since the first initialling of the Security Treaty with the United States in January. With the sudden passage of the Treaty on the nineteenth of May, there was a sense of shock among many of the students and faculty. Some felt the urge to take immediate action. On the twentieth of May several ICU students joined in the demonstrations around the Diet building. On the twenty-first the student body took its first concerted action and marched

from the ICU campus to Mitaka station. About two hundred students took part in this peaceful march.

From the beginning of this kind of activity, discussions began to take place. There were long meetings of the Student-Faculty Council, with both the Japanese and American advisors taking part. The faculty began discussions on what it should do and how it could help the students. There were many small meetings. Through this all, the president maintained that no statements could be put out or any action taken in the official name of either the faculty or the student body. However, he insisted that everyone had the privilege and responsibility to speak as he saw the right.

On May 26 the students again planned to go to downtown Tokyo and demonstrate. After discussion, it was decided to take certain precautions. First of all, a couple of the more violent placards were taken out and discarded. Secondly, the ICU demonstrators made an attempt to keep themselves distinct from the more violent demonstrators. In spite of this, reports came out in the papers here and were circulated in America through one of the major news services, that the ICU students were anti-American and anti-Ike. The students went to the bureau chief in Tokyo to protest this misrepresentation. However, they were told that as long as they were in the demonstration, and as long as there were anti-American placards in the demonstration, they were guilty of anti-Americanism.

Two days later, on May 28, a letter was signed by ninety-three members of the faculty and staff (including six non-Japanese) and sent to the governments of both Japan and the United States. It expressed concern over the political situation and made an attempt to criticize the undemocratic actions of both the political parties in Japan. Again this was misrepresented in the press and caused a mild flurry of letters to be written to the local papers and to be sent to members of the faculty. There was much talk about the support for ICU being curtailed in the United States. All this put great pressure upon the entire college community. Long, intense discussions were held by both faculty and students. The greatest problem that faced the entire community was how it could continue to function as an educational institution, carrying on its classes and work, while at the same time expressing its concern for the deteriorating political situation without playing into the hands of the radical leftists, but nevertheless maintaining the academic freedom that is the mark of a true university. One of the amazing features of the days that followed was that there was no calling off or mass boycotting of classes. In the discussion classes of the Freshman English Program the students left notes on the teachers desks asking whether the time could not be spent discussing the treaty rather than the topic for the day. This was usually granted. These discussion periods are almost all led by Americans (as native speakers of English).

Demonstrations continued, including the Hagerty incident at Haneda airport, in which ICU students did not participate. On June 12 about two hundred of our students again made a quiet march to Mitaka. It was another attempt to make a non-violent demonstration and to dissociate themselves from the Zengakuren. This activity came at the end of Religious Emphasis week on the campus. During this week the students would literally get

up from their discussion on Christianity and go out to demonstrate. There was no great difference that could be noticed between the Christian and non-Christian students. Some Christians felt that they had no business being involved in this political mess, while other Christians took an active part in the demonstrations, feeling it their Christian duty to do something.

Events moved to a climax during the next week. On the fifteenth of June, ICU Founders' Day, the demonstrations in Tokyo resulted in the death of a Tokyo University student. At a student convocation commemorating the founding of ICU, our President reminded the students of the principles on which the University was founded. He said that we should always respect the rights and freedom of those who hold opposing or differing views. The students were reminded of their pledge to uphold the principles of human rights and to respect the law.

On the sixteenth, the visit of President Eisenhower was postponed by the Japanese government. Many expressed a sincere regret that his visit had become entangled in Japanese politics. Many had hoped for his visit not only to Japan but also to the ICU campus. The feeling of almost everyone on the campus was a sense of relief that the danger of a more unfortunate incident had been avoided.

On June seventeen, one of the most significant meetings of the whole period was held. The students were eager to hear what the faculty thought about the situation, and packed the auditorium of Diffendorfer Hall. After four faculty members and four students had stated their views, the meeting was thrown open to whomever wanted to express himself. Each person was given about three minutes. When one of the students took far too much time and became provocative, he was asked to stop and sit down. The students applauded this action. Many views were expressed. Many talked in favor of non-violence; some were anti-Pact; and most were anti-Kishi. One of the American professors who had signed the letter to the Japanese and American governments said in effect: "We must be consistent in two areas. First, we must be consistent in criticism. If we criticize wrong on one side, we must also criticize wrong on the other. Secondly, we must be consistent in our means and ends. If our ends are peace, we must use peaceful means." He was given a great ovation. Having laid his own political neck on the line along with students and others, he was listened to with a great deal of appreciation. Others who were applauded were those who said that political differences should be settled by men sitting down and talking together and not by carrying their differences into the streets, and that we must speak and act according to our consciences, regardless of where our support comes from. There was a definite feeling of openness and a concerned effort to learn.

On the nineteenth of June the Treaty was due to become law. On the eighteenth there was another effort by some ICU students to rally the rest of the students to participate in demonstrations at the Diet. In front of the dining hall at noon a student with a microphone stood asking people to give their opinions. Both students and faculty members spoke. There were appeals to the memory of Michiko Kamba, the Tokyo University student who had died in the demonstration on the fifteenth. There were statements that since the

demonstrations had led to violence, we should have nothing to do with them. Many stood around listening and wondering. Several went and demonstrated. The treaty came into effect at midnight that night.

A final meeting of students and faculty was held on the twenty-fifth of June. Many of the students felt that they had lost. They were disappointed. They had worked so hard and felt so deeply. They asked, "What do we do now? How do we work for democracy? How can we make democracy stronger in our country?"

Because there had been many misunderstandings during this whole affair, the students asked if they could publish a special edition of the *ICU Journal* in order to explain to friends abroad what had happened and why. This issue came out on July 28, 1960, and consisted mainly of short statements by faculty members and students concerning their views of the recent events. Mr. Nobuo Dobashi, a senior and former president of the Student Association, wrote:

First of all I would like to have you understand that most of us Japanese, especially the younger generation are seeking for peace. Peace, in this case, does not simply mean no war, but also good friendship among nations.

I myself entered ICU eagerly hoping to do something to bring about peace and promote mutual understanding between the nations of the world. Here at ICU, I have made friends with many students from abroad, most of whom are American students. I know that they really want peace. I have associated with them in close human friendship. I have never had any bad feelings toward them. Even though I have to admit that there are a few exceptions, yet even then I have never come to hate them.

However things are quite different in politics. I like American people very much, but I cannot accept American policy toward Japan after the outbreak of the Korean War. We are very proud of our new Constitution. I think the spirit of this "Peace" Constitution should dominate the world. Yet to our sadness American policy toward Japan has often neglected the spirit of this Constitution.

If you say, "No", please read our Constitution. If you wish to know our ideas concerning these ten years, we are very willing to explain them to you.

This way of thinking which opposes the foreign policy of the United States is not Communist inspired in the least! I am really sorry that there was the mistaken idea that our demonstrations were under the direction of International Communism.

I am sure that almost all conscientious Japanese people are against "rearmament" and the "new Security Pact." Those Japanese people, including Premier Kishi, who are in favor of the new Security Treaty are those who were leaders and supporters of Japanese pre-war policy.

Please understand these facts and also our thinking.

Miss Yoko Yawata, also a senior, wrote:

What is the basic principle on which ICU is founded? This principle is the realization of world peace through international understanding based on Christian faith. I would like to show that our opposition to the new Security Treaty springs out of this very spirit on which ICU was founded, though this might sound contradictory.

Before I offer my opinion, I must make clear that not all students of ICU are against the new Security Treaty but the majority of them are. I believe strongly that our philosophy is the same as that of Americans—democracy based on Christian faith, which is against the materialism of communism. But is it not possible to have the same philosophy but to hold different political views? We both want peace. But as to the ways in which peace can be obtained, we might not agree. Some think that military alliances are an ef-

fective means. Others, including myself, think that we can no longer attain peace by military force in the age of nuclear weapons. I believe that Japan can contribute to world peace only by non-alignment with either of the two great powers, thus gradually releasing the estrangement between them.

As far as the way of obtaining peace is concerned, therefore, we students are of a different opinion from the present governments of Japan and the United States. But this does not mean that we are anti-American! Can not two persons be good friends even if they hold different opinions? Since we believe in the same principle, the dignity of the human mind, we regard American people as among our best friends, even though we might be opposed to some aspects of the foreign policy of the U. S. government in regard to Japan.

It is true that the present government of Japan has been elected by the majority of the people. But they did not mention Treaty revision in their last election campaign. Thus the Kishi Government should have held a general election in order to re-assure the public, rather than passing the treaty without sufficient discussion and by the force of a majority vote in the Diet. These are the reasons for our political actions.

In expressing our political opinions, we should keep our "means" consistent with the "ends" we desire. That is, we should express our desire for democracy in a democratic way, and should try to bring about change only by convincing people, not by forcing our opinion on them.

Although we ICU students have been very careful to express our opinion through democratic ways and to distinguish our action from other groups, I feel that we have sometimes failed to consider the question of "means" as deeply as we should. We have held many discussions, both university-wide and small groups, in which sound self-criticisms have been raised. We are learning a great deal in this process.

We will continue to express what we believe is right. It does not mean, though, that we think our opinion is absolutely correct. International understanding means a common ground for discussing different ideas. We hope you Americans will come to understand our political attitude, and we would like to hear your opinions also. Thus by communicating our ideas to each other, I hope that the most conscientious people of ICU will be able to work towards this goal: To realize world peace through international understanding based on Christian faith.

In conclusion, we may ask, "What is the meaning of this experience? Has anything been learned?" The answer must be a definite "yes". First of all, our students are keenly aware of the problems involved in the freedom of the press. What is news? What is honesty in reporting? Secondly, they have learned that none of us lives in an isolated world, but that local political actions have far-reaching international repercussions. Thirdly, they have learned that living together in close contact with people of other nations, and building up the emotional ties of friendship means more in times of tension than the results of merely discussing things together over a table. Fourthly, they have learned that avoiding the resurgence of the rightists without jumping into the camp of the leftists is a most difficult task, but that this is *the* political task with which the youth of Japan are faced for the next generation.

This paper was read at a gathering of American Baptist missionaries last July in response to their request for information on recent trends of thought in the United States. Since the author arrived in Japan only two months ago, his observations of student life based on his experience in college and seminary are still fresh and vivid.

The Mind of American Students Today

WILLIAM ELLIOTT

To the question, "What is going on in America nowadays among college students?", some answers can be given which will of necessity be complex and probably not very enlightening, for the situation reflected is in itself complex and not easily analyzed. But a few generalizations are possible.

We are all aware of the great wave of idealism that swept across the youth of the country following the First World War. Now that the fray was over, everyone thought we could look forward to a prosperous, peaceful world. The disillusionment following the war was all the more complete because of the very passion with which this hope was held. Something like this idealism with its subsequent breakdown, I suggest, has been and still is the experience of contemporary American college students, although their sense of it has been less acute than that of students in countries directly affected by the bombings of the Second World War.

If American students have not felt utterly let down, the reason is that it was possible in 1945 and still is for them to find immediate employment which enables them to maintain, by comparison with other countries, a king's standard of living. Some of us who have been morally contemptuous of the average American's desire for a comfortable home in suburbia with all the accoutrements have been partly deceiving ourselves. For when we are deprived of any comfort or convenience, in Japan or in America, we are not exactly happy about it.

The hue and cry after such physical comforts is so general that I have to think long and hard to find one person in my circle of acquaintances or even friends in whom this is not a central, motivating force. I know many a young lawyer, teacher, doctor, engineer, architect, and skilled laborer who understands and uses his skills and education primarily as a means to the end of securing a more comfortable life. On the whole—and I am not being just negativistic—the life of the human spirit has almost no place in their thought, action, or passion. They are practically blind to nearly everything except their jobs, their comfort, and entertainment. And while I do not hold that material comfort is essentially antipathetic to a good, fully-rounded life, I do believe that the kind of life they want for themselves by no means exhausts the meaning and content of the good life. Some of my friends are active church members and some are not. I have observed in the churches of several denominations (here I mean to include the Roman Catholic and Jewish congregations)

a very noticeable gap in ages. That is to say, a church will nearly always have a group of young people, say, the junior-highs, and a smattering of senior-highs, and an older group, say, those in their late thirties or early forties. But unless it is a university church, and sometimes even if it is, those from the late teens through the early thirties will be conspicuously absent.

The pattern of affiliation is familiar. When a boy comes to his mid-teens he demands entertainment and freedom from the parental control which the church represents. Soon he is in college and playing around with what he considers brave intellectual ideas; or he may be wearing a uniform. The period from roughly eighteen to twenty-five, with college and military service behind him, is a time of play and of a wielding of the sense of his own adult power. He will marry and produce children and thereafter occasionally darken a church door, but without commitment. Curiously enough, he does want his children to come under the influence of the Church School, even if within him there has occurred a certain change to self-satisfaction and sufficiency. And by this time, anyway, he, with his peers, is fairly certain to have joined a variety of clubs that satisfy his energies: Lions, Elks, bridge and bowling clubs, and, perhaps, a Great Books Club.

The American college student, church member or not, wants a comfortable—not to say a good—life. He is not unconcerned about what is going on in Leopoldville and Tokyo, although he is usually poorly informed. He continues to have and express large hopes for a world at peace in which every individual may share the comforts he himself seeks, but he does not know what he must actually do to materialize his hopes; he is angered when outbursts occur in Japan, where such hopes appear to him, at least, in the process of being realized; he is exhausted by his own involvement in the quest for a comfortable life; because it means only a few years of waiting, he is resigned to the delay in that quest which military service imposes; he is angry because his entire life-span is spent in a social order which he did not create and which tyrannizes, he thinks, over the good, if vague, hopes he has for all men; and he is frustrated because, again, he does not know what to do about the whole situation. He may or may not sign a petition to protest the existence of the R. O. T. C. on his campus; he may or may not write a letter to his congressman to ask the abolition of capital punishment. Beyond this, he thinks himself helpless. He will probably shy away from the church, not only because his energies are now primarily taken up with intellectual activities, at least in theory, and are being satisfied by school, but also because often—too often—the good moral thoughts that he already has seem quite enough, and he does not want another dose of good moral ideas from a church youth group.

He does, in fact, have these good moral ideas. He is usually honest, true to his word, and filled with a passion for good deeds. If he thinks himself emancipated from the church, often that judgment is essentially true. For as a matter of fact some fellow missionaries have frequently expressed to me their own sense of estrangement from the churches in America. Church people have good sense, usually, and sincerity, almost always. But they lack, at best, information and, at worst, fire. So, I think, does the American college student. Like most people, Christian and non-Christian, he wants a life of comfort for others, but

not at the expense of his own. He will gladly give the shirt off his back, provided there are twenty more in his dresser. He will readily have seventy-five cents for a good paperback novel, but will have "to scrape-up" a quarter for the cancer drive, and doing that he will feel a great tide of benovolence swelling within him. He has money and he has energy; he has time and he has talent. What he lacks, plainly, is the will to be crucified in small ways daily, because that brings only unrequited pain. Backing all his high morals, it seems to me, is the clear sense that he who loses his life will lose it. This is partially understandable. As a human spirit he has been formed mainly, let us say, by his family and the "church on a corner", which are not always the same thing as the Cross-torn Christ. He has never been smashed in such a way that his remaking is instantly imperative. Apparently, he has never been involved in that kind of communal relationship in which one is as willing to live as to die for another, as unconditionally as possible. The student has, thus, that admirable veneer of morality which makes democracy practicable, but he lacks the understanding that that is not enough.

It is not that he basically lacks energy or willingness, for in time of war or natural disaster he will ordinarily respond fully with what he is and has. What we all find so dismal is to live within the context of countless small tensions. No one event seems to demand an all-out effort. Like Gulliver we are bound by a whole network of tugging, petty tensions that sap our energies to no good end, so far as we know, and so we live in frustration and convey that message to our fellows. This is what the college student faces, too, and in the midst of it his money, time, talents, and energies are invested in ways that tend not to utilize time but to "kill" it. Yet when something comes along — great or even half-great—that can be taken as a rallying point by these students, they will leap to its support on the slightest justification. Whatever else may be said about riots in Providence or San Francisco, they are in one sense the proof of a latent energy, and in another the proof of a latent good will.

Finally, I want to remind you of an opinion which is widespread among college students and is of additional significance because it has also come to me frequently from ministers and divinity students, and, infrequently, from women in missionary circles.

In its most radical form the opinion is: the foreign mission enterprise is religious imperialism—an arrogant effort to transplant America abroad. In a more cautious form the opinion is put in the form of the following question: "Is missionary work valid?" The range of thought between these extremes is plainly shown by the low level of giving to missions. For one thing, many people know next to nothing about the more recent trends and practices of contemporary missionaries and mission societies. Their antagonism often takes the form of an attack on some proverbial missionaries who once-upon-a-time dressed the natives of Africa in Western clothes and introduced chocolate bars; however, you well know that there are more astute critics who will question you on theoretical and practical grounds about intercultural relations, personality development, theories of value, and missionary policies and technique with respect to linguistics, semantics and cultural anthropology.

I simply want to report what I have heard almost daily for the last five years while I

was preparing to come to Japan. It comes mostly from non churched members but also from the churched; mostly from the non-informed or partially-informed, but also from the well-informed; namely, this: "It is all right to send doctors, teachers, nurses, engineers, *et al.*, but not evangelists." Such an opinion is also evidently shared by some governments. The critics of missions I have known are, I repeat, often abysmally uninformed about recent developments in the thinking and practice of mission societies and missionaries. Yet their concern is a legitimate one. They wonder seriously about the larger question of how it is possible for an individual nurtured in one culture to absorb and assimilate deeply a system of religious thought and practice which is inseparable from another and often radically different culture, without the most serious psychological results. The forms may be adopted without serious difficulty, but how deeply can the ideas be assimilated? The critics respect, that is to say, the complexity and depth of the daily routines of a culture as shaping the basic stuff of human personality. They argue that missionaries often flagrantly oversimplify this profound complexity. Yet it must be noted that the current reputation of missions is often founded on trends and events dating back a half-century ago, though it is also true that some non-Christian scholars pay real tribute to some forms of missionary activity: linguists, for example, to those who first reduced dialects to writing; and cultural anthropologists to D. C. Holtom's Shinto studies.

These, however, are laurels on which we cannot rest; and what is worse, college students are not likely to congratulate you for being able to speak with the Japanese in their own language, even if perchance in doing so you were able to strike someone with a transforming power. I suggest that during furlough you should neither speak condescendingly to church members, nor merely tell them what they may think they want to hear about your exciting adventures. You will find, I believe, an increasingly growing number of people who will respect and support missions more than ever before if you will tell them of your ignorance and your suspicions in the face of an immensely complex and, let us face it, often delicate task. I would also suggest that apart from the churches you avail yourselves of the chance to talk with the hostile critics that you will find in other than church-related colleges. They will help you to know yourself.

There is no reason, actually, to resign ourselves to despair, to submit to negativism, or to take the attitude of *Shikata ga nai* (nothing can be done about it). But if you know how difficult it is to communicate with the Japanese in a strange language, you will recall that it is almost equally difficult to communicate your faith to a fellow-countryman in his own language in such a way that he may be moved towards an inquiry that will enable him to resist or live redemptively with the myriad petty tensions to which modern life in America has reduced Golgotha.

The Book Shelf

Compiled by *KENNETH W. DALE*

UNWILLING PATRIOT, by Takaaki Aikawa. Tokyo :

The Jordan Press, 1960. 150 pp. ¥450 or \$1.25

In this little book we are shown a frank and unconcealed dramatization of a theme which for many reasons is almost never dealt with by a Japanese. The reader is fearlessly brought face to face with the reflections of conscience of a Japanese Christian during World War II. In this way we are "filled in" not only with a presentation of the inner turmoil and struggle of one torn between two loyalties, namely, that of being a Christian in a non-Christian nation, but also that of being an intellectual in a totalitarian society. Thus this unwilling patriot divulges his inner conflict with his Lord, his mind, and his country, knowing full well that the war was a meaningless and senseless expression of misguided leaders who were his countrymen by birth, but enemies by conscience.

Mr. Aikawa, born the son of a Baptist pastor, has since 1931 been professor of English and World Literature at Kanto Gakuin, an American Baptist-related mission school in Yokohama. His father was a co-founder of the school. Since the war Professor Aikawa has become President of the Woman's Junior College, and Vice President of Kanto Gakuin. He has contributed numerous articles both to Japanese and English periodicals.

The author has taken us into the then "hallowed walls" of the Hoanjo (the sacred

room of the Imperial Portraits) as he took his turn at war-time vigil over them. Also, we share his experience in reading the Imperial Rescript, knowing full well that one mistake would result in his immediate dismissal. Stories of the general fear of the *Kempei* (the Japanese military police), told together with the atrocities of war, bring home to the reader the strain under which the Japanese lived. As a Christian of the times Professor Aikawa writes:

It is, however, a great mistake if you think that Emperor worship could kill any of our Christian belief. On the contrary, this fetishism increased our trust in the Lord. It only killed our patriotism and respect for our own country which we felt was no more our country but belonged to a few leaders of the army and the government. We were war captives in a pagan country and were waiting the emancipating army of the Christian nations. How could a nation win a war in the face of such antipathy among many of the intelligent people of the land?" (p. 10)

The foolishness of scholars and learned men attending classes to learn the art of fighting with bamboo sticks against a great military machine, or of their "defending" government proclamations supporting illogical myths used to cause blind allegiance from the people are well presented.

The concluding chapters on the Occupation and "The first Christmas after the war" are well documented with illustrations.

We must thank Professor Aikawa for his boldness and courage in presenting to us, his interested readers, this sensitive portrayal

of an era that continues to reign in various lands and times even in current history.

Paul C. Johnsen

THE INK-SMEARED LADY and Other Kyogen, translated by Shio Sakanishi. Tokyo:

The Charles E. Tuttle Company. 1960 160 pp. ¥450 U.S. price \$1.25

Students and lovers of Japanese drama need complain of no lack of books in English on *Kabuki*, *No*, or *Bunraku*. It is not surprising that equivalent attention has not been given to *kyogen*, in spite of the novelty and charm of this branch of drama. We owe, therefore, a special debt of gratitude to Shio Sakanishi for supplying this need in her translations of "The Ink-Smeared Lady" and other *kyogen*. Her work was issued under "UNESCO Collection of Representative Works, Japanese Series," in 1938, and reprinted in a paper-back edition by the Charles E. Tuttle Company in 1960. Twenty-two *kyogen* are included, some of which appear for the first time in an English translation. Also Miss Sakanishi has provided us with a helpful introduction and informative paragraphs on the Origin, History and Vicissitudes, Problems of Authorship and Texts, Sources and Aesthetic Value of *kyogen*. There are in addition a bibliography and a list of of previous translations of *kyogen* in English,

French, and German.

A *kyogen* is a short comic interlude, presented for dramatic relief between two more stately *No* or plays. To the Western theatergoer these comedies, often depictions of stock characters such as the cowardly *samurai*, or the shrew, or the sly servant outwitting his master, invariably prove a welcome diversion from the sustained action and haunting tragedy of a *No* program.

These short plays run from four to ten pages each. English-speaking readers will find them entertaining to read, for the translations are clear and preserve well the humor of situation and dialogue. When their curiosity is stirred by the book, they will undoubtedly exert themselves to see more of this type of drama, both the *kyogen* themselves, and the *No*, with which they are traditionally associated. If such is the case, they will owe much to Shio Sakanishi.

Constance Chappell

HANIWA: THE CLAY SCULPTURE OF PROTOHISTORIC JAPAN,

by Fumio Miki, Translated by Roy Andrew Miller. Tokyo:

The Charles E. Tuttle Company. 1960.

160 pp. with plates. ¥2,500 or \$6.95. U.S. price \$8.75

This is a book which at first glance may give the impression that it would be of interest only to students of the arts. It is, indeed, a fine and beautiful book which will delight art lovers, but at the same time it may be a disappointment to them, since it

gives much coverage to the fact that this early development of Japanese sculpture was directly affected by Japan's early contact with the mainland and by the social customs of the time.

The beauty of the *Haniwa*, the wonderful

portrayal of character as expressed by the artists in their treatment of the facial features, the care with which they were executed, the light the discovery of them has thrown on a number of aspects of life in that far-off prehistoric time, such as insight into relationships between master and artisan, all add up to a fascinating account.

Mr. Miller has endeavored to give a true picture as was portrayed by Mr. Miki in the original Japanese text, adding also pertinent information which has come to light with more recent excavations. Mr. Miki's original volume is one of the recent attempts to bring to the public newly discovered information as regards ancient times in Japan. As one of the country's most famous archeologists and as Curator of Protohistoric Materials of the National Museum in Tokyo, he is well qualified to do this.

It is fortunate, at this time when govern-

ment controls have been lifted after so many centuries of repression and scholars of archeology as well as of the arts are almost constantly uncovering valuable new data and relics, that there have also appeared artists who are bringing this information and these exciting and appealing artifacts to the public. This is being done by publishers who perhaps will at a later date be given credit for developing still another art in Japan, namely: beauty in the form of books.

Actually, this book may be helpful in doing away with the old idea that it is impossible for the foreigner to understand the Japanese mind; for here is to be found perhaps the beginning of new understanding of the development of the psychology of class distinction, as well as its effects on the development of sculpture and other types of Japanese art.

Fannie Morton Oltman

JAPANESE CERAMICS, by Roy Andrew Miller after the Japanese text by Seiichi Okuda, Fujio Koyama, Seizo Hayashiya and others. Tokyo: Toto Shuppan Company, distributed by Charles E. Tuttle Company. 240 pp. ¥3,000. \$12.50 in U.S.A.

With his knowledge of Japan and its people, Mr. Miller is making a real contribution to art lovers in his translations of recent Japanese books on art. He has been asked to produce this English-language version of *Japanese Ceramics* because of his broad knowledge of this field both in Japan and China.

This book is delightful, but will no doubt appeal only to those who are already interested in the subject. This is true of the reading material, although those with even an ordinary eye for beauty will delight in its color plates and illustrations. However, there

will be some reward for those interested in early relationships between Japan and China and particularly between Japan and Korea.

The development of the art of ceramics in this country was greatly influenced by the coming of Korean artisans in the early centuries. While mention is often made of this fact, and a few names are given, it is true that the Korean contribution to this field of Japanese art is not fully acknowledged. This has barely been touched upon in the text and could have been more specifically pointed out with interesting results.

Fannie Morton Oltman

(Reprinted by permission from The September, 1960, issue of *Contemporary Religions in Japan*.)

THE KAMI WAY, AN INTRODUCTION TO SHRINE SHINTO,

by *Dr. Sokyo Ono*. Tokyo: International Institute for the Study of Religions, 1960.

116 pp. (Not for public sale. *The Kami Way* will be published this fall

by Charles E. Tuttle Co.)

The Kami Way, although a book of scarcely 120 pages, manages to compress into pocket size a comprehensive and authentic survey of Shinto, the ancestral, indigenous faith of the Japanese people.

Dr. Sokyo Ono, the author, is widely known as a professor of Kokugakuin Daigaku, the only national Shinto university in Japan. In addition to his academic competency he is extensively active as a lecturer for the Association of Shinto Shrines, in the training of priests for their practical work.

In the five chapters, the major aspects of Shinto are very adequately covered. The character of this faith in history, its functions of worship, its relation to modern society, to the Emperor and to the State, its interaction with the other religious systems, and its basic teachings and view of life,—all these and more will be found treated with accuracy and with a genuine depth of interpretation.

The author, in staking out his claim for the place of Shinto in Japan's multi-faith world, unquestionably encloses far more ground than is ordinarily accorded it, particularly among the foreign scholars upon whom westerners have almost exclusively depended for their outlook. This furnishes

another illustration of the expansion of an ancient religious tradition to match the enlarging challenge of today's world upon all religions. All the traditional faiths in the world are being stretched to new dimensions in the minds and dedicated spirits of many of their adherents. While condemning Japanese militarism of the past decades, Professor Ono boldly seizes the very Shinto formulas then used as the slogans of a resurgent nationalism, and re-interprets them into constructively peaceful and universal meanings. Who is to deny him this right?

Not for many years,—not since the creative work of Dr. Genchi Kato—has the English-reading public been given so reliable and authoritative a treatment of Shinto “from the inside” as this; and yet in such brief, readable form. For the success of the undertaking much credit is due William P. Woodard, Director of the International Institute for the Study of Religions. His tireless research, his exacting demands of accuracy, and his wide acquaintanceship with leaders of all faiths in Japan is now bearing fruit in an increasing harvest of invaluable published materials, of which *The Kami Way* is a conspicuous example. We are all in his debt.

Charles Iglehart

CONCRETE UNIVERSALITY OF THE JAPANESE WAY OF THINKING,

by Chikao Fujisawa. Tokyo: Hokuseido Press, 1958 xiv, 160 pp. ¥250 (\$1.50)

The author of this “new interpretation of Shintoism” is a remarkable linguist and a polished and persuasive speaker. In pre-

World War II, as a philosopher of the ultra-nationalistic school and “as one of the responsible leaders engaged in the ideological

campaign during the Pacific War," (p. 32) he was unquestionably influential and, if there were space, it would be interesting to quote at length from some of his writings. Suffice it to say that in 1934, in *Cultural Nippon* (Vol. II, No. 1, p. 49) he referred to the Emperor as "virtually a God in human shape," and said that Japan under the Emperor "would never surrender itself to the vicious temptation of undertaking an imperialistic exploitation of other lands"!

In a word, Dr. Fujisawa was—and, judging from this book and other postwar writings, is—an arch-exponent of *Tenno*-ism. Proof that he has not changed is shown on the first page of the preface where he says "there is no denying the fact that Shintoism was preposterously made the scapegoat for the wrongs *Japan is supposed to have done to other peoples during the war.*" (The italics are mine.)

If Dr. Fujisawa is seriously interested in preventing Shinto from being misunderstood at home and abroad, as if it were nothing more or less than "an ideological hotbed of militaristic imperialism," (p. 2) he has employed a strange way of doing it. The evidence of this volume is all to the contrary. Fortunately, however, Dr. Fujisawa is not a representative of any group except himself and his few followers.

Having said this, one or two references are called for. On page 4, for example, in spite of the May, 1952, riots and the fact that today many violent demonstrations are causing great concern for the police and the government, it seems strange to learn that he believes that the Japanese in applying their Shinto political philosophy will be able to carry through any political reform with-

out resorting to the destructive method of violent revolution, as specifically interpreted in the modern West." (p. 14) Moreover, in this day when the future of the Imperial throne itself is anything but certain, it is surprising to read once again that the "Japanese Dynasty has lasted and will last for all ages eternal." (p. 87)

Furthermore, it is even more surprising to read that for more than 1300 years, the tradition of rebuilding the Grand Shrine of Ise every twenty years "has suffered no interruption." (p. 92) The fact is that on several occasions the tradition was interrupted. One "interruption" about the fifteenth century lasted for 130 years! Finally, no careful Shinto scholar would ever refer to the *Kojiki* (Record of Ancient Matters), as the Japanese "Holy Bible." (p. viii) It is simply one of several classics that are highly valued by Shintoists. As for his remarks about Christianity (pp. 32–33), the Occupation (p. 98), and the "phony" constitution (p. 98), although there may be many that share his attitude, few would join in his intemperate denunciations.

There is no question about the author's extensive knowledge of Shinto mythology, and the serious student will find a great deal of useful information packed within these pages. However, no informed foreign reader will be fooled by the unique aberrations of the author. This is not where the danger lies. The danger lies in the creation of a mistaken impression that the author is an authority on Shinto and that his attitude is typical of Shintoists in general. This is definitely not the case. This "new interpretation" is strictly "Fujisawa Shinto."

William P. Woodard.

David Reid, who makes his debut in this issue as the new compiler of the "Religious World" is an IBC missionary studying at the Tokyo School of the Japanese Language. William Woodard who has served so long and effectively in this capacity is soon to go on leave. We welcome the former and send our best wishes with the latter.

Church and World Today

Facts and Reflections from Japan

Compiled by *DAVID REID*

Just one hundred years ago Abraham Lincoln was elected to the U.S. presidency. That was a time of struggle and momentous change. Even more appropriately could such words describe the events of the first half of this centennial year: the cold war reopened, U-2's downed, demonstrations in Japan . . . What the outcome of these events will be is not ours to know, but we do know that they, and all history, rest in the hands of the Lord of history and that He is faithful.

General

Imperial Family

The birth of Prince Hiro to the Crown Prince and Princess on February 21 heads the list of events in the Imperial Family. As ritually prescribed, he received his name and title on the seventh day after birth. His name is Naruhito and his title Hiro-no-miya, whence he is called Prince Hiro.

For the first time in Japanese history, the Crown Prince and Princess are raising their child themselves. Till now custom required that the infant be turned over to others, but the Princess, even prior to marriage, insisted on this break with precedent.

The marriage of the Emperor's daughter, Princess Suga, to commoner Hisanaga Shimazu took place on March 10.

Kigensetsu

Kigensetsu is usually translated as Foundation Day. More accurately, it means the day for celebrating the founding of Japan. This founding is traditionally set some 2600 years ago when Jimmu Tenno, legendary descendant of the sun-goddess Amaterasu and first Emperor of Japan, enthroned himself at the site of Kashihara Jingu (Unebi-machi, Nara prefecture). It is easy to see that pre-war Japanese militarists and rightists made much of this day (Feb. 11). It is also obvious why it was abolished by the Occupation as militaristic, ultra-nationalistic and involving Emperor-worship.

There are those, however, who remember this day with nostalgia and desire the restoration of Imperial "prestige." Prominent among them is said to be former Cabinet

Minister Tokutaro Kimura, who heads the Tokyo Society to Celebrate Kigenetsu. Other organizations include the Association of Shinto Shrines (Jinja Honcho; Shibuya-ku, Tokyo) and the Headquarters of Associations for the Speeding of the Inaguration of a National Foundation Memorial Day (Kenkoku Kinen-bisei Sokushin Honbu; Nihonbashi, Tokyo). On last Feb. 11, 200 meetings were held throughout the country, the Association of Shinto Shrines is reported to have said, involving some 200,000 participants.

Liberals and leftists of course oppose this restoration, and most young people appear to be indifferent to it. In view of this opposition and indifference—and even more important, the marriage of the Imperial heir-apparent to a commoner—it seems clear that proponents of Kigenetsu will have hard sledding.

The fact remains, however, that this day remains a symbolic focus of rightist as well as conservative nationalism. It is likely that movements to revive Foundation Day—possibly in some form which will harmonize with an Emperor of human origin—will continue.

Japan-U. S. Security Treaty

The news about the demonstrations connected with the revising of the Japan-U. S. Security Treaty is well known, but the following timetable may be a useful reminder:

- April 26 First major clash between police and demonstrators. This occurred at the front gate of the Diet.
- May 19 Socialists attempted a human blockade in the Diet to prevent the Liberal-Democrat chairman of the Treaty committee from taking his place. They were forcibly removed by the police.
- May 20 In the next few minutes the Liberal-Democratic Party—the Socialists having been removed—passed the revised Security Treaty in the Lower House. It was timed to be ratified automatically on June 19, the expected date of President Eisenhower's arrival. Second clash between police and demonstrators, this time at Prime Minister Kishi's official residence.
- June 3 Third conflict, again at Mr. Kishi's official residence. 130,000 demonstrators, including 6000 professors from 20 some universities, called on Mr. Kishi and his Cabinet to resign.
- June 10 U. S. Presidential Press Secretary James Hagerty, besieged by demonstrators at Haneda Airport, was forced to flee by helicopter. (The *Asahi Evening News* of July 28 reported a police finding that the People's Council Against the Revision of the Security Treaty—which consists of more than a dozen organizations, including the Japan Communist Party, Socialist Party, Sohyo and other labor unions—decided on June 7 not to demonstrate, but simply to present a petition to Mr. Hagerty. However, the JCP, Socialist Party, and the Tokyo chapter of Sohyo flew in the face of the official decision, won by Sohyo leaders, and planned in secret to obstruct Mr. Hagerty's car.)
- June 15 Fourth major clash, in Diet compound, resulting in the death of Zengakuren co-ed Michiko Kamba.
- June 17 Mr. Kishi announced Cabinet decision to withdraw invitation to President Eisenhower.
- June 19 Treaty ratified.
- June 23 Exchange of instruments of ratification. Mr. Kishi announced his intention of resigning.
- July 14 Mr. Hayato Ikeda chosen new Prime Minister in what *Time* (July 25), referring to a payola of \$4 million, called "the most corrupt in the party's short history." Mr. Kishi stabbed in the thigh.

The Japanese-language *Kirisuto Shimbun* (*Christ Weekly*) of July 23 reported that the 10-20 Christians injured by rightists in the Christian demonstration of June 15 are now mostly recovered.

Evaluations of these events depend on the orientations of the evaluators. If, with the

reported opinions of the Kishi Government (and of the U.S. Department of State), one sees every demonstration as Communist-led, it follows that the Christian groups which participated in the opposition were, wittingly or unwittingly, partners in a Communist conspiracy. The facts are that many Christians, like the JCP, did oppose revision of the Treaty. But it does not follow from these facts that they were in collusion. On June 6, for example, a group of about 260 professors, officials and students of International Christian University, acting in private capacity, held a demonstration in downtown Tokyo.

It has also been argued that the demonstrations were the work of a vociferous minority, while most people really supported the Government in its Treaty policy. In proof of this it is urged that the re-election of the Liberal-Democrats in the prefectural elections is evidence that the Security Treaty has the support of the majority. The *Asahi Evening News* (July 29) reports, however, that "during the election campaigns, the Liberal-Democrats tried as far as possible to avoid the treaty issue..." Without considering the likelihood that more of the demonstrators' ire was aimed at the tactics of the Liberal-Democrats than the substance of the Treaty, it is quite conceivable that the re-election of the Liberal-Democrats was due not so much to support of its treaty policy as to the general feeling that no other party is yet ready to form a government.

Christianity

Protestant

The Sixth World Conference against Atomic and Hydrogen Bombs opened its assembly in Tokyo on Aug. 6. In anticipation thereof pilgrimages were undertaken in many parts of Japan. The *Christ Weekly* (July 23) said that as of June 30 over 12 million people had participated for short or long distances as "peace marchers."

The Social Committee of the United Church of Christ in Japan, reported the same paper, sent messages to constituent churches to give aid and encouragement to those whose pilgrimages took them near these churches.

The Conference is sponsored by the Japan Council against Atomic and Hydrogen Bombs (Gensuikyo), led by Prof. Kaoru Yasui, Dean of the Law Dept. at Hosei University. This Council has been publicly described as a pro-Communist, anti-American organization which identifies peace with the policies of the U.S.S.R. and Communist China. Western policies, particularly "American imperialism," are accordingly "enemies of peace." All previous conferences have been held in Hiroshima, but because of the increasing emphasis on "politics", the Hiroshima Prefectural Assembly has virtually closed the city to further conferences.

Two alternatives have been planned. The Liberal-Democrats organized a peace prayer-memorial service at Hiroshima on Aug. 15. More important, the newly established Democratic Socialist Party led by Mr. Nishio, together with the moderate Zenro council of labor unions, have taken the step of setting up a new anti-nuclear weapon council. Confusingly, it too is to be known as Gensuikyo. The new Gensuikyo plans to hold a separate conference in 1961.

The writer of the column *Tensei Jingo* (translated in the *Asahi Evening News* of

August 6 as "Vox populi, Vox Dei" deplores this development as "stupid and regrettable" and holds that the Japanese people have a duty "to be as one on this issue, at least." We cannot agree. The price of unity on this issue, according to the terms of the Japan Council against Atomic and Hydrogen Bombs, is that we sell our souls to the Communists. The price is too high. Till now there has been no effective alternative to the old Gensuikyo, but now that a new Gensuikyo is "a-borning," it is in order, we respectfully submit, for the Social Committee of the United Church of Christ in Japan to consider supporting the new anti-nuclear weapon council.

* * *

Miss Mary Chappell of Tsuda College, Tokyo, has fallen heir to the mantle left by Miss Esther Rhoads, recently retired Quaker educator. Miss Chappell, who is sponsored by the Woman's Foreign Missionary Society of the United Church of Canada, has become English instructor to the Empress.

* * *

In the area of Yatomi, a village about 10 miles southwest of Nagoya, the United Church of Christ in Japan is carrying on a year's program of work camps on behalf of those hit by the disastrous typhoon of September, 1959. A full-time staff man is at work and a second-hand truck has been provided for him. This leader, Mr. Uehara, has directed campers from International Christian University, Doshisha University, etc. Groups run from 30-50, individual participants from churches and schools joining in the larger groups.

The student Christian Fellowship of Shinanomachi, Tokyo, held its summer work camp at Yatomi from July 20-July 30 with about 50 members participating. The work was to remove debris (pieces of destroyed homes, etc.) from rice fields—which have only now finished draining—and also to wheelbarrow sand out of deluged rice fields. The leaders of SCF are Rev. Eisaku Hara and Rev. David Swain.

Those who initiated this program are certainly to be commended. The idea of getting a leader and a truck, once accomplished, sounds obvious, but the fact is that it was obvious only to people of much work-camp experience who, after conceiving the plan, had the energy and perseverance to see it through. Rev. Noboru Nishido, of the Youth Commission of the United Church of Christ in Japan, is one of the men responsible for this remarkable work. Those interested in participating are urged to make contact with him.

* * *

Hendrik Kraemer, Protestant lay theologian, former missionary to Indonesia, and till recently Director of the Ecumenical Institute of the World Council of Churches, will be in Japan for about two months beginning in October. Those who recall the interest shown by Christians throughout Japan in the messages of Hans Ruedi-Weber will expect that one of the points at which Kraemer may be of greatest service to the Church here is in his biblically-grounded and challenging restatement of J. H. Oldham's conception of the *laos* or "people of God" in the mission of the Church to the world. A brief but profound presentation of this idea may be found in Kraemer's recent—and highly commended—*Theology of the Laity*.

Roman Catholic

Archbishop Peter Tatsuo Doi, the first Japanese to be named cardinal, received his hat on March 23 and subsequently attended the 37th International Eucharistic Congress in Munich. He resides in Tokyo, which has about 37,000 Roman Catholics.

* * *

At the first conference of Roman Catholic physicians in Asia, which met in Manila in January, it was urged that overpopulation be solved through: (1) continence, (2) increased agricultural and industrial productivity, and (3) international aid programs.

Cardinal Doi, as reported in the *Mainichi* (Mar. 5), proposes that Japan's population problems be solved through emigration.

It is striking to note that Dr. Loek Kampschoer, Secretary-General of the International Catholic Migration Mission, arrived in Japan on June 8 at the invitation of the Japanese government. The purpose of his visit is to promote the sending of Japanese technicians and skilled laborers to Latin American countries as individual emigrees.

Whether Cardinal Doi's proposal was made in anticipation of Dr. Kampschoer's arrival is not known, but taken together, the two reports have all the earmarks of a well-planned program.

Shinto

One of the focal points of contemporary interest in Shinto is the proposal to give special status to the Grand Shrine of Ise. By "special status" is meant, apparently, a limited restoration of State Shinto.

(Before and during the war, there were two kinds of Shinto: State and Shrine. State Shinto was subsidized by the government and used as a tool for inculcating such ideas as loyalty to the "divine" Emperor, etc. It was abolished by the Occupation.)

The Liberal-Democratic Party set up a special committee on the Religious Juridical Persons Law to discuss the proposal to grant special status to the Grand Shrine of Ise. Interested parties have been communicating with this committee.

Generally, Christians and Buddhists—and, interestingly, the Sectarian Shinto Federation—oppose the proposal, while the Association of Shinto Shrines (as part of its project to revive Foundation Day) favors it.

The Union of New Religious Organizations in Japan has gone on record as opposing the move, though Mr. Masaharu Taniguchi, founder and patriarch of Seicho-no-Ie, wrote to the committee approving the proposal. The Christian group most active in this matter is the Christian Liaison Committee. Also, more than 20 chairmen of the district Social Committees of the United Church of Christ in Japan met at Hakone in June and there resolved to oppose granting special status to the Grand Shrine.

Japan is often described as religiously eclectic. But if a person is both a Buddhist and a Shintoist, what happens when Buddhism and Shinto are at odds? Logically, one would expect turmoil, but it is probably more accurate to suppose that genuine concern about this issue is limited for the most part to the leaders.

This does not mean, however, that the issue is unimportant. On the contrary, it is one of the most significant areas of the Church's encounter with the government. Many still remember how, before the war, Christian teachers were expected to accompany their pupils to State Shinto shrines on the ground that State Shinto was not a religion. Shinto *is* a religion, whether as State or Shrine Shinto. The proposal to grant special status to the Grand Shrine of Ise should be opposed by all Christians in the interest of true religious freedom.

Buddhism

Does Buddhism live off tourists? Is Prof. Kazo Kitamori [*JCQ*, Vol. 26, No. 3 (July, 1960), p. 168] right in saying that Buddhism has been reduced to a lifeless ritualistic formalism? One indication that this is so is the fact that some temples, off the tourist circuit, are being forced to sell their art treasures. The Shin-Yakushiji Temple in Nara prefecture, reportedly unable on the present government subsidy to maintain its art objects—which are designated as national art treasures, significant not only aesthetically but also historically—is selling them to private collectors.

On the other hand, one is struck by the lecture of the noted Buddhist scholar and professor of Komazawa University, Sokuo Eto (d. Oct. 1958), which was reprinted in the March issue of *Daihorin* (Great Wheel of the Law). Prof. Eto urged that religion be taught in the public schools. The purpose of so doing is to "give life to morals . . . and deliver the nation from moral degeneration." To the obvious question: "Which religion?" he has a ready answer. Christianity has eliminated itself by its suppression of paganisms and heresies, Islam by its dependence on the sword. That leaves Buddhism.

Arguments against Prof. Eto's advocacy of Buddhism are easily adduced. One might point, for example, to the anomaly of armed Buddhist monks pouring down the slopes of Mt. Heii long after the last Crusade; to the attraction which Zen Buddhism had for the *samurai*, or more recently, to the physical conflicts between some Buddhists and members of Soka Gakkai, the school of Nichiren Buddhism which claims that it alone is orthodox.

In the last analysis, however, arguments are beside the point. Institutional Buddhism may be lifeless, but there is a spirit, an *elan*, about Buddhism which yet today acts as a dynamic ferment. Our task as Christians is not to argue the rights or wrongs of Buddhism but to invite our brothers and sisters into the joy of the love of Him who is Father of us all.

The Listening Post

Aug. 9, 1960

To the Editor
Japan Christian Quarterly

Dear Madam :

I am very grateful for the article by Mrs. Daub in the last issue about the most interesting and significant new church at Yamato, Nara. As I have been rather closely connected with the new Kyodan policy of giving especially generous aid to new churches in "high potential areas", I was a little disappointed at the lack of any reference to that side of the story.

The practice of giving much more than the normal aid to "mission churches", to new churches rated after competent survey as having "high potential" is rather common in America. A few years ago I submitted a rather full memorandum on this procedure to the Kyodan. After careful study it was decided to offer much more than the normal grant to new enterprises meeting these requirements. The Yamato Church is the first so aided. Over three times the normal grant was made and it is already evident that the new church really has "high potential." I think it would be safe to say its growth is already fully three times the average of our new pioneer evangelism churches, and I fully expect it to be one of the top 20 churches in the Kyodan in 10 years.

Sincerely yours,
Darley Downs

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